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HEBREW CHRESTOMATHY;

OR,

LESSONS

IN

READING AND WRITING HEBREW.

BY

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PREFACE.

The value of grammatical exercises and of selected courses of reading, carefully annotated to suit the wants of beginners, has long been recognized in the classic tongues. But the study of Hebrew, even in our best institutions, is prosecuted at comparative disadvantage for lack of such aids. The student plods laboriously through the Grammar, adding paradigm to paradigm and rules to rules, until his memory is overloaded with the confused and ill-digested mass. He is then set at translating, but is embarrassed in his use of the Lexicon by his imperfect familiarity with the letters, and especially by the difficulty of distinguishing the radical or primary forms of words in all the metamorphoses to which they are subjected from prefixes, suffixes and inflections; and what renders this process yet more vexatious and trying is, that words thus painfully sought for are forgotten almost as soon as they are learned, and must be looked for afresh perhaps in the very next sentence. He is next confronted by the idioms of the language in the arrangement of words, the structure of sentences, and the use of peculiar forms of expression. Unless these are pointed out, and the true key furnished for their explanation, the finer and more delicate sort will likely be unnoticed, while others will be passed over with a vague and imperfect understanding of their real nature.

Those methods may well be distrusted, which propose to impart knowledge without proportionate toil. No valuable result can ever be gained without effort. The acquisition of a language involves a familiar acquaintance with its grammatical forms, the meanings of its words, and the entire multitude of its idioms: and this cannot be secured without time and labour. The problem is not how these can be dispensed with, but how they can be expended in the most profitable manner and be

made productive of the largest results. No doubt energy and pains may be successful in surmounting the obstructions which beset the most rugged path. But if the way were first carefully prepared, unnecessary obstacles removed, and a helping hand given in case of need, a wearisome toil might be converted into a pleasant occupation, and patient diligence would be crowned with an ampler reward.

The thorough mastery of the Hebrew, as of any other tongue, implies a facility both in translation and in composition. These are so distinct that exclusive occupation with one will not beget the other, and yet so related that neither can be perfect unless both are possessed. While, therefore, the former is the end principally aimed at, the latter may serve an important purpose as subsidiary to it. Accordingly the first part of this Chrestomathy is devoted to the work of analysis and translation; the second part to that of composition.

The first part begins with a series of exercises designed to accompany the original study of the Grammar. Those on page 1 are for the practice of the student in the orthographic rules contained in the sections there designated. Those on pages 2–8 illustrate the verbal paradigms. These are to be translated, and each form should at the same time be analyzed or divided into its significant elements, the meaning of each separately stated, and the law of their combination given. Thus, קְטַלְתֶּם *ye* (masc.) *have killed* consists of קָטַל, the ground form of the Kal pret. § 82. 1 and תֶּם abridged from 2 m. pl. pron. אַתֶּם § 85. 1. *a* (1), the former losing its pretonic Kamets in the combination § 85. 2. *a* (4). And יִקְטְלוּ *they* (masc.) *will kill* consists of יְ from 3 m. pron. הוּא § 85. 1. *a* (2), which before a vowelless letter becomes יִ § 85. 2. *a* (1), and קְטֹל const. inf. § 84. 2, the basis of the future § 84. 3, which loses its vowel § 85. 2. *a* (2) before וּ abridged from the plur. ending וּן § 85. 1. *a* (2).

In order to save beginners the needless labor, discouragement, and loss of time incident to using a dictionary, before they have learned to trace the forms, with which they meet, to their roots or stem-words, a special vocabulary has been prepared for the first passage selected from the Old Testament, Gen. i.–iii., explaining every word in connection with the verse

in which it first occurs. The student who masters, as he should, each verse as he proceeds, and is careful to remember what he has acquired, will, at the end of these three chapters, be acquainted with 250 words, most of which are of frequent occurrence. And if he steadfastly pursues this method to the end of the Chrestomathy, continuing to hold all the ground that he has gained and keeping in memory the words which he has learned, he will find himself in possession of a considerable proportion of the entire stock of words contained in the Hebrew Bible, and will be able to read in almost any part of it with tolerable ease.

The passages selected for reading have been chosen with a view to their intrinsic interest, their progressive difficulty, and the variety of their style and character. The notes are at the outset chiefly grammatical and of the most elementary kind, directing the attention of the student to those matters of form and of construction, which he is expected thenceforward to investigate for himself. The aid thus given both by the suggestion of principles and by references to the Grammar, is gradually withdrawn as the presumed progress of the student renders it superfluous; and questions of criticism and interpretation are admitted to greater prominence, the knowledge of the language being thus applied, as it is gained, to its most important end, the exposition of the Holy Scriptures.

This Chrestomathy is not designed to supply a complete course of Hebrew reading for theological students. Its aim is not to supplant the more general study of the Old Testament in the original, but to prepare the way for it. It has long been, and still is, a favourite wish of the author that a knowledge of Hebrew might be required in order to admission into our theological seminaries. If students entered upon their theological course with such a measure of forwardness in Hebrew as is required in Greek, the two great departments of Biblical learning could be brought nearer to a level. The time now spent upon mere grammatical routine and elementary linguistic training might then be devoted to the more serious work of the interpreter. In view of the growing importance of Old Testament studies, which bid fair to be yet more than they have been the battle-ground of Christianity and unbelief, and in view of the

vastness and momentous character of subjects, which from the limited time afforded are now of necessity utterly neglected or but slightly touched, the suggestion is here earnestly made to my brethren in theological instruction and in ecclesiastical supervision, whether that cannot be done in this country which the last General Assembly of the Free Church of Scotland has recommended there. Cannot the study of Hebrew be begun and some satisfactory progress made in it in our colleges and academies?

It may be thought that this would be to crowd what belongs purely to a single profession into institutions of a broader basis and a more general character. But why might it not be introduced as an optional study, as it is in the Prussian gymnasia, and as the modern languages are in the most of our collegiate institutions? Much might be said to vindicate for the Hebrew another than a purely professional interest, and to challenge for it the attention of the liberally educated generally, both as the representative of a family of tongues strikingly different from that with which we are most familiar, and as containing a literature venerable from its antiquity and sacred as the gift of inspiration, with its products of exalted genius and its peculiarities as remarkable as those of the people amongst whom it had its origin.

If, however, this be aspiring to more than can be hoped for, and the theological curriculum must remain as it is, this volume is offered as a manual for the first year of Hebrew study. Its size has been graduated by the amount supposed possible for that term, and it has been prepared with the definite design throughout of fitting students to appreciate and profit by those lectures in criticism and interpretation which form the more advanced parts of their course. The text adopted is, with a few slight corrections from other sources, that of Hahn, except in the Psalms, where Baer's new and accurate edition has been followed. In the preparation of the notes the best critical commentators have been consulted; and though the pedantry of parading their names in so elementary a work has been avoided, this opportunity is taken of acknowledging in the general the aid which has been derived from these sources upon every page.

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HEBREW CHRESTOMATHY.

PART FIRST.

ANALYSIS AND TRANSLATION.

Shin and Hholem § 12.

The sections referred to throughout these exercises are those of Green's Hebrew Grammar.

שְׁלֹשִׁים, יָשַׁב, יִשְׁבֶּת, נְשֹׂא, נָשָׂא, נָשֵׂא, גְּשׁוּ, יָקְשׁוּן, בְּאֵשׁ, עֹשֶׂה, עֲשֹׂה, קָשְׁטָ, שְׂנְאֵי, שִׂכֵּן.

The Vowel Letters § 13. Aleph Otiant § 16. 1.

בְּאֵר, לַאדֹנָי, הֲאִסַּפְתָּ, חָלְכוּא, אֱוִיל, אַיִן, אֵירָן, הוֹלֵךְ, נָוֶה, יִשַּׂר, יִיחֵל, נָאוֶה, עָוֹן, שִׁוּוֹ, לֵאמֹר, עֲוִלָה, תָּוֶךְ, פָּנַי, זוּ, הוֹי, אַוְסִירֵם, מַלְכָּה, מַלְכָּהּ, אִתָּר, צַוָּאר, יְרֹאוּ, חַטָּא, גַּוְיָא.

Kamets and Kamets Hhatuph § 19. 2.

לָקַם, מְלָכִים, דָּבְקָה, דָּת, פָּרָשׁ, פָּקְדֵנִי, נָהֳרוּ, שָׁכְנָה, שָׁמָּה, יְבָהֲמוּ.

PERFECT VERBS.

1. Paradigm of קָטַל. Kal.

Analyze and translate the following forms. The figures annexed to certain forms denote the number of times that they may be found in the Paradigm.

קְטַלְתֶּם, קָטְלָה, קָטְלוּ, קָטַלְתְּ, קָטַל, קָטַלְנוּ, קְטַלְתְּ, קְטַלְתֶּן, קָטַלְתִּי, יִקְטְלוּ, תִּקְטֹל (2), נִקְטֹל, יִקְטֹל, תִּקְטֹלְנָה (2), אֶקְטֹל, תִּקְטְלוּ, תִּקְטְלִי, קְטֹל, קְטֹל (2), קְטֵל, קְטֹלְנָה, קְטוֹל, קְטֻלָה, קְטֻלוּ.

2. Paradigm of קָטַל. Niphal.

נִקְטַלְתְּ, נִקְטְלוּ, נִקְטַלְנוּ, נִקְטַלְתְּ, נִקְטַלְתֶּן, נִקְטָלָה, נִקְטַלְתִּי, נִקְטַל, נִקְטַלְתֶּם, נִקְטָל, הִקָּטֵל (2), הִקָּטֵלְנָה, הִקָּטֹל, הִקָּטְלוּ, הִקָּטְלִי, תִּקָּטֵל (2), אֶקָּטֵל, יִקָּטֵל, תִּקָּטְלוּ, יִקָּטְלוּ, תִּקָּטְלִי, נִקָּטֵל, תִּקָּטֵלְנָה (2).

3. Paradigm of קָטַל. Piel and Pual.

קִטַּלְתִּי, קִטַּלְתְּ, קִטַּלְתָּ, קִטַּלְנוּ, קִטֵּל, קִטְּלוּ, קִטַּלְתֶּם, קִטְּלָה, קִטְּלוּ, קִטַּלְתֶּן, קִטַּל (2), קִטַּלְנוּ, קִטְּלָה, קִטַּלְתְּ, קִטְּלוּ, קִטַּלְתֶּן, קִטַּלְתֶּם, קִטֵּל (2), מְקַטֵּל, קַטֵּל, קַטֵּלְנָה, מְקֻטָּל, קֻטְּלוּ, קֻטַּלְתִּי, יְקֻטַּל (2), תְּקֻטַּלְנָה (2), אֲקֻטַּל, נְקֻטַּל, אֲקֻטַּל, תְּקֻטְּלִי, תְּקֻטַּלְנָה (2), תְּקֻטְּלִי, יְקֻטַּל, תְּקֻטַּל (2), יְקֻטַּל, יְקֻטְּלוּ, תְּקֻטְּלוּ.

4. Paradigm of קָטַל. Hiphil, Hophal and Hithpael.

הָקְטַל (2), הִתְקַטֵּל (3), הַקְטֵל (2), הִקְטִיל, הִקְטַלְתֶּם, הִתְקַטַּלְתָּם, הָקְטַלְנוּ, הָקְטִילָה, הָקְטַלְתְּ, הָקְטַלְנוּ, הִתְקַטַּלְתְּ, הָקְטָלָה, הָקְטַלְתֶּם, הָקְטַלְתְּ, הִקְטַלְנוּ, הִתְקַטַּלְוּ (2), הִקְטַלְתְּ, הָקְטַלְתִּי, הִקְטַלְתִּי, הָקְטַלְתְּ, הִתְקַטַּלְתְּ, הִתְקַטְּלָה, הִקְטִילוּ, הִתְקַטַּלְתְּ, הִקְטַלְתֶּן, הִתְקַטְּלוּ, מַקְטִיל, מְהֻקְטָל, מָקְטָל, הַקְטִילוּ, הִתְקַטְּלִי, מַקְטִיל, הָקְטֵל, הַקְטַלְנָה, הִתְקַטַּלְנָה, הַקְטִילִי, הִתְקַטְּלוּ, יַקְטִילוּ, יִתְקַטַּל, תִּתְקַטַּל (2), תְּקֻטַּלְנָה (2), אַקְטִיל, נָקַטַל, תַּקְטֵלְנָה (2),

יַקְטִיל, תָּקְטַל (2), אֶתְקַטֵּל, נִתְקַטֵּל, תִּתְקַטְּלָנָה (2), תַּקְטִילִי, יָקֻטַּל, יִתְקַטֵּל, תַּקְטִיל (2), תִּתְקַטְּלִי, תָּקְטִילִי, תַּקְטִילוּ, אָקְטַל, תָּקֻטְּלוּ, נַקְטִיל.

5. The entire Paradigm of קָטַל.

Supply the vowels. The figures denote, as before, the number of places in the paradigm represented by the preceding form.

קטלתן (3), תְּקַטָּלִי (5), קְקַטַּלְנָה (2), נְקַטַּלְתֶּם, הָקְטִלוּ (2), הָקְטַלְתְּ (4), יקטיל, התקטלנו, התקטלנה, התקטלת (2), קטול (2), הקטלה, אקטיל, הקטלתם (2), הקטל (8), יתקטל, התקטל (4), יקטילו, הקטילה, הקטלי, תקטלנה (12), קטלנו (3), תקטל (10), מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2), התקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5), אתקטל, תקטילי, נקטלת (2), תקטלו (5), נתקטל, מתקטל, תַּקְטִילוּ, התקטלתם, הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (8), תתקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתי, קטלי (2), נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2), יתקטלו, קטל (11), קטלה (3), נקטלנו, הקטלתי (2), קטלתם (3), יתקטלו, התקטלתי, התקטלי, תקטיל (2), התקטלתן, התקטלי.

6. Additional Examples.

See the Vocabulary, pp. 57 ff. for the meanings of the verbs in this and the following exercises.

1. The following long vowels, viz.: Hholem of the Kal infinitives § 87, future § 88 and active participle § 90, Shurek of the Kal passive participle § 90, Hhirik of the ultimate of Hiphil § 94, Tsere of the Hiphil absolute infinitive § 94. *b*, and final Kamets of the Preterite masc. sing. § 86. *b* (2 m.), though commonly written as in the paradigm, may be expressed with or without their appropriate vowel letters, e. g., יְשָׁבוֹ or יְשָׁבוֹן.

2. Kibbuts and Kamets Hhatuph are occasionally exchanged in the Pual § 93. *a* and Hophal § 95. *a*; e. g., מֻדְבָּק Ho. part. for מָדְבָּק.

3. When the final radical is נ or ת and the personal endings begin with the same letter, they are united by Daghesh-forte § 86. *b* (2 m.), § 88 (2 and 3 f. p.); e. g., חִשַּׁבְתִּי for חִשְׁבַּתְתִּי.

נָסַבּ, הִבְהִילוּ, דָּבַקְתֶּם, הִתְקַדֵּשׁ, יִמְשֹׁל, יִבְהַל, שַׂכֵּן, תַּלְבִּישׁ, תַּשְׁכִּילוּ, יִשְׂרְצוּ, רִמֵּשׁ, הַשְׁבִּית, שָׁמוֹר, הִדְבַּקְתִּי, מְקֻדָּשׁ, לָבוּשׁ, נִכְבְּשָׁה, אַמְטִיר, תַּפַּרְתִּי, תִּלְבְּשִׁי, קִדַּשְׁתֶּם, הִבְהִילָה, שָׁמַרְנוּ, מָדְבָּק, יַקְדִּשׁוּ, תִּלְבַּשְׁנָה,

הַקְדֵּשׁ, הַשְׁכֵּיל, הִשָּׁמְרִי, שִׁבַּנְתִּי, מָשַׁלְתָּ, תִּסָּגֵר, הִתְקַדְּשׁוּ, כִּבֵּשׁ, הִשְׁתַּבְּחִנוּ, סָגְרוּ, הִסְגִּיר, יִכְבֹּשׁ, יִתְקַדְּשׁוּ, תִּשְׁכְּנָה, שָׁבְתָה, יַקְדִּישׁ, מַמְטִיר, הִבָּדְלוּ, נִבְדָּל, הִשְׁבַּתֶּם, יִקַּדֵּשׁ, אָשְׁתַּמֵּר, הַמְשֵׁל, סָגְרוּ, אֶקַּדֵּשׁ, שָׁלַל, נִשְׁבְּתוּ, יַשְׁפִּינוּ, סָגַרְתְּ, שְׁמֹר.

7. Forms modified by the Accents, Makkeph and Euphonic Letters.

1. The pause accents § 36. 2. *a*, lengthen short vowels, restore such as have been dropped in the course of inflection, convert simple Sh'va to Seghol, and compound Sh'va to the corresponding long vowel § 65.

2. The removal of the accent from a long mixed ultimate, whether by shifting it to the penult § 35. 1, or by Makkeph § 43, occasions the shortening of the vowel § 64. 1.

3. The original final Nun is sometimes retained in those verbal forms which end in *ū*, viz., 2 and 3 m. pl. future § 88, and more rarely 3 pl. preterite § 86. *b*. Nun is also occasionally added to 2 f. s. future which ends in *ī* § 88.

מָשָׁל, שָׁכֵן: שָׁבָתָה, דָּבְקוּ, נִשְׁמְרוּ, לָבְשְׁתָּ: הִקְדַּשְׁנוּ, שָׁמַרְתִּי: הִתְקַדֵּשׁ־, קַדֵּשׁ־, מָשָׁל־, יִשְׁמָר־, תִּמְשָׁל־, אֶשְׁכָּן־, יִקַּדֵּשׁ, תִּדְבָּק, תִּלְבָּשִׁי, יִדְבְּקוּ: יִשְׁבְּתוּ: יִסָּגְרוּ: יִקַּדְּשׁוּ: תִּדָּבְקִין, תִּשְׁמְרוּן, הִשָּׁמֵר.

8. Paragogic and Apocopated Future and Imperative, and Vav Conversive.

The signification of the tenses when preceded by Vav Conversive is not absolute but relative, being dependent upon the time denoted by the antecedent verb or expression. In this and the following exercises the preterite with Vav Conversive should be translated as though conditioned by a previous future or imperative; and the future with Vav Conversive as though conditioned by a previous preterite.

וְשָׁרַץ, וְכִבְשׁוּ, וְהִבְדַּלְתָּ, וְנִקַּדַּשְׁתִּי, וַיַּמְטֵר, וַיִּשְׁבֹּת, וַיִּקַּדְּשׁוּ, יַדְבֵּק, תַּשְׂכֵּל, אֲשַׁכְּנָה, נִסְגְּרָה, וָאֶשְׁתַּמְּרָה, שָׁמְרָה.

9. Paradigm of קָטַל with Suffixes.

קְטָלֻנִי, קְטָלוֹ, קְטָלוֹ, קְטָלַתְכֶם, קְטָלוּהָ, קְטָלִתִּים (2), קְטָלְהּ, קְטָלְהּ, קְטָלַתִּים, קְטָלָתְהּ, קְטָלְתָּנוּ, הִקְטִילָנוּ, קְטָלוֹ, קְטָלֻנוּ (2), יִקְטְלָהּ,

יִקְטְלוּנִי, יִקְטְלֵם, יִקְטְלֻנִי (2), קְטָלַנִי, קְטָלָם, קְטָלָם, קְטָלַם, קְטָלְתּוּנִי, קְטָלַתְּנִי, קְטָלְתָּה, קְטָלְתָּהּ, קְטָלְתּוּ, קְטָלָן, יִקְטְלַנִי, הִקְטִילָהּ, יִקְטְלָם, קְטָלְתִּיו (2), קְטָלַתְּהָ, קְטָלָהּ, קְטָלָהּ, קְטָלָהּ, קְטָלְתִּיהוּ, קְטָלְתִּיהָ, קְטָלְתִּין (2), יִקְטְלֵךְ, קְטָלָתַם, קְטָלֵךְ, קְטָלְתּוֹ, קְטָלַתּוּ, קְטָלְתִּיהָ, קְטָלִי, קְטָלַתְּנִי, קְטָלְתּוּהָ, קְטָלִים, קְטָלְכֶם, קְטָלְכֶם, קְטָלַנִי (2), קְטָלָנִי, יִקְטְלוּכֶם, קְטָלְתִּיכֶן.

10. Other Perfect Verbs with Suffixes.

1. Verbal forms ending in *ī* or *ū* often drop their final vowel letter before suffixes § 11. 1. *a*, § 104. *l*.

2. Kal Futures and Imperatives with *a*, retain it even before those suffixes which cause the rejection of *ō* § 105. *d*, § 125. 1.

שָׂמַרְנִי, קִדַּשְׁתֶּם, וְהִלְבַּשְׁתִּיו, יְסַגֶּרְךָ, תַּסְגִּרֵנִי, אַשְׁכִּילְךָ, תִּשְׁמְרֵם, וַיַּלְבִּשׁוּם, כִּבְּשָׂהָ, הִבְהִילוֹ, שָׂכְנִי, וְקִדַּשְׁתּוֹ, הִמְשִׁילָם, וְהִשְׁבַּתִּיךְ, סְגָרַנִי, הִדְבִּיקָהוּ, וַאַלְבִּשֵׁךְ, יַסְגִּרֵנִי, לְבָשָׁם, אֶשְׁמְרָה, הַקֶּדֶשׁ, הַשְׁכִּילָם, שְׁמַרְתִּיךְ, הִדְבַּלְתֶּם, הִדְבִּיקָתְהוּ, קִדְּשׁוֹ, קִדְּשׁוֹ, הַסְגִּירָם, וַיַּלְבִּשֵׁהוּ, שָׁמְרֵם, שָׁמְרָם, הִסְגַּרְתַּנִי, תִּשְׁמְרֶךָ, תַּמְשִׁילֵהוּ, הִשְׁבַּתִּים, אֶלְבְּשָׁה, שָׁמְרַנִי, קִדְּשׁוּהוּ, יִשְׁמָרְךָ, הִקְדַּשְׁתִּיךְ, יַסְגִּרֵנוּ, שָׁמָרָה, וַיְקַדֵּשֵׁהוּ, יַבְהִילֵם.

IMPERFECT VERBS.

11. Pe Guttural Verbs.

Verbs with ר in the root are in these exercises classed with perfect verbs, unless ר is the second radical and the verb used in the Piel species.

1. The guttural sometimes has simple instead of compound Sh'va § 112. 5.

2. In the Hiphil preterite (2 m. s. and 1 c. s.) ֵ ֶ becomes ֵ ַ when Vav Conversive is prefixed § 112. 3.

אֶכֱלֵי, אֶעֱזֹב, וְעֶמַדְתָּ, תַּחְמֹד, נֹאכַל, נֶאֱמַר, וְנֶעֱבַדְתֶּם, אָמַרְתָּ, נַעֲבֹד, עָבַד, עִמְדִי, עָזוֹב, אֶעֱלֶה, חִמַּדְתִּי, וָאַעֲמִיד, נֶהֱפַךְ, עָזְבָה, וְהָאֱכַלְתִּי, מִתְהַפֵּךְ, הֶאֱכֵל, עִבְדוּ, נֶעֱזָב, נֶעֱמֹד, אָכַלְנוּ, הָהְפַּךְ, תְּאָכְלֵי, וַתַּעֲמִדְנָה, יַהְפְּכוּ, וָאֹכַל, עֲזֹב, אָכוֹל, הֹאֲפֵךְ, יֵעָזְבוּ, וַיַּעֲבֹד, מַעֲמָד, עֲזַבְתֶּם, הֶעֱמַדְתָּה, וְהָעֲמַדְתָּ, תֶּאֱכַלְנָה, וַיֹּאכַל, תִּתְהַפֵּךְ,

יִתְאַמְּרוּ, רַעֲמְדוּ, עֲזֹב, יֹאמַר, תַּעֲבְדוּן, יֹאכְלוּן: עָזְבָה, וַיַּעֲמֹד, אֶעֱמֹדָה, תַּאֲכַל, נֶחְמָד.

12. Pe Guttural Verbs with Suffixes.

Vav Conversive prefixed to the preterite has the same variety of pointing with Vav Conjunctive § 100. 1, § 234.

עֲזָבוּנִי, וַאֲכָלָתַם, אֶחְמֹדֵם, וַיַּהַפְכֵהוּ, נַעַבְדֵךְ: עֲזָבְתָּהוּ, אֲמָרְכֶם, תֶּעֱבְדֻתִיךְ, יַאֲכְלֵנִי, יֹאכְלוּהָ, וַעֲזָבוּךְ, תֶּעֱמֹדֵם, וְהֶעֱמַדְתִּיהוּ, וַעֲזַבֶּנָּה, אֲכָלֻתְנִי, עֲבָדֻתָנִי: עֲבָדֵהוּ, אֶכְלֵהוּ, תֶּעֱבְדֻתַנִי, הָפְכִי, הַאֲכִילֵהוּ, וַעֲזָבָהּ, אֲכָלֵנִי, אֲכָלֻתְהוּ, עֲבָדָהּ, עֲזַבְתִּים, עָמְדוּ.

13. Ayin Guttural Verbs.

צָעֲקָה, רֵאֲהַב, בֵּרַכְנוּ, צְעַקְנָה, וַיִּגְאֲלוּ, וְהִתְפָּרְרוּ, נָרַשׁ, וַיִּצְעַק, וַיִּצְעֲקוּ, בָּרְכִי, גֹּרַשְׁתְּ, תְּבֹרַךְ, צְעַקְנִי, וּבֵרַכְתֶּם, וַיִּגָּרֵשׁ, מִתְבָּרֵךְ, מְצַעֵק, יִגְאַל, מְפֹרָד, גָּרְשׁוּ, בָּרוּךְ, יְרַחֵם, יְפָרֵדוּ, הַפָּרֵד, תֵּאֵהַבוּן, אֲבָרְכָה.

בֵּרַכְנִי, גֵּרַשְׁתִּיו, אֶהְבָתְךָ, בֵּרַכְנוּכֶם, הַפְרִידוֹ, יְגָרְשׁוּם, גֵּאַלְנוּךְ, בֵּרַכְנִי, בֵּרַכְתִּיהָ, אֲהֻבָם, אֲגָרְשֵׁנוּ, וַיֵּאֶהֲבֵהוּ, יִגְאָלֵנִי, אֶגְאָלֵם, אֲהֵבַתְהוּ, גָּרְשֵׁנוּ.

14. Lamedh Guttural Verbs.

וְיָרַעְתֶּם, שָׁלַחְתִּי, וַיִּצְמַח, הִשְׁמַע, וַתִּפָּקַחְנָה, פָּקַח, זֹרַע, מְשַׁלַּח, שָׁמַעְנָה, וַתְּשַׁלְּחִי, זֹרְעִי, אַצְמִיחַ, שָׁמַעְתָּ, פְּקַח, תִּשְׁלַחְנָה, שַׁלַּח, שְׁמַע, הַשְׁלִיחַ, אֶפְקַח, נִשְׁלוֹחַ, יִזְרַע, וַיִּשְׁמַע, תִּשְׁמְעוּן, נִשְׁלָחָה, וָאֶשְׁבָּעָה.

שְׁלָחַךְ, תִּשְׁמְעֵהוּ, שִׁלַּחְתּוֹ, וְהִצְמִיחָה, שְׁמָעֵנִי, אַשְׁמִיעֲךָ, שָׁלְחִי, אֲשַׁלְּחֵךְ, הַשְׁמִיעֵנִי, הַשְׁמִיעֵנִי.

15. Pe Nun Verbs.

לָקַח *to take* resembles Pe Nun verbs in the rejection or assimilation of its first radical § 132. 2.

וַיִּתַּן, אֶתֵּן, תִּפֹּלְנָה, תִּטְעֵר, וַיִּפַּח, יִגְעֵר, תִּתֵּן, תִּקְחוּ, נִגַּשְׁתֶּם, הַגֵּד, יַגִּישׁ, וַתִּקַּח, הִפַּחְתֶּם, נַגִּיד, מְנֻשָּׁ, גֶּשֶׁת, קְחוּ, תְּנִי, לְקָחוּ, יְנַגֵּעַ,

רַבּוֹתָ, הִגְבַּהְתָּ, הַגִּישׁוּ, וְהִגַּדְתָּ, גַּע, לָקַחְנוּ, נָתַתָּ, נִפַּל, תֵּת, הִתְנַפֵּל, וַיִּגָּלוּ, נָפֵחַ, נִטָּשׁוּ, יִתַּן.

וְהִפַּלְתִּיו, הִגִּידָהּ, נִצָּתִים, קָחֵהוּ, יִטָּשֵׁהוּ, אֻתָּנָהּ, נַגִּילָנוּ, וַתִּטָּעָהּ, יִקָּחוּם, קָחֻנִי, תְּנֵהוּ, תֵּנֵם, נְתַנּוּהָ, הַפִּילֵם, נְתַתָּנִי, וּנְתַתִּיהוּ.

16. Ayin Doubled Verbs.

1. The addition of suffixes causes the insertion of Daghesh-forte in a final contracted consonant; and the consequent shifting of the accent occasions the rejection of pretonic Kamets or Tsere, and the shortening of a long vowel before the doubled letter § 141. 3, § 61. 5.

2. In the Kal and Hiphil futures of these verbs, as well as of Pe Yodh, and Ayin Vav or Ayin Yodh verbs, the accent is drawn back by Vav Conversive from a mixed ultimate to a simple penult, and the vowel of the ultimate shortened in consequence § 99. 3. *a*, § 140. 1 and 5.

חַר, גַּלּוֹתִי, וְסַבּוֹתֶם, תָּחֹן, אָאֹר, תְּסֻבֵּינָה, וַיִּקְרֹ, אָרוּר, גֹּל, חֵלִּי, הֵרֵעוּ, הֲסִבּוֹתָ, הָרֵעַ, תָּחֵל, נָסֹב, וַתְּחֵלֶּינָה, וְהֵסֵב, הוּחַל, סֹבִּי, יִגַּל, וְנָסַבּוּ, אֹרוּ, יְסֹבֵּב, יָחֹן, מְחֻגְלָל, הִתְחַנַּנְתִּי, הִתְמַהְמְהוּ, תְּסוֹבֵב, תְּסֹבּ, חֵלֹּוּ, נָסַב הִתְגֹּלֵל, אָקֹד, יָחֹן, הָסֵבִּי, מִתְמַהְמֵהַּ, וַיָּסָב, וַיָּגֶל, וַתָּחֶל, נָסֹבָּה, יוּאָר:

חַנֵּנִי, וְגִלְגַּלְתִּיהָ, סְבֻבִים, סַבֵּנִי, הִתְחַנְנוֹ, הִתְמַהְמָהֶם, יְחָנֵּנוּ, יְסָבְּבוּ, תְּסוֹבְבֵנִי, חָנֵּנִי, חָפִינוּ, יְחָנֵּךְ, תְּחָנֵּם, יְסוֹבְבָהּ, וַיְסֹבְבֵנִי, יְסָבְּבוּ.

17. Pe Yodh Verbs.

Construct infinitives of the form שֶׁבֶת drop the Seghol of the ultimate before suffixes, and either retain the preceding Seghol or change it to Hhirik or Pattahh; thus שִׁבְתִּי, שָׁבַתִּי § 148. 2, § 221. 5.

יֵלֵךְ, תֵּשְׁבִי, יָלֹד, נוֹצַר, הוֹלַעְתָּ, הֹשִׁיבוּ, יוּצַר, נְשֹׁב, תֵּלַכְנָה, נוֹלָע, תִּוָּלֵד, וְהוֹשַׁבְתֶּם, תִּישַׁן, לֵכְנָה, יֹלִישׁוּ, אֵשֵׁב, הוֹלִיךְ, תִּוָּלְעִי, תֵּלֵךְ, אוֹלִיד דְּעוּ, שֵׁב, מוֹשִׁיב, לֶכֶת, יְשׁוֹן, תֵּדְעִין, יֵלְכוּן: יַלֵּךְ.

הוֹלִיכֶם, וְהוֹשַׁבְתִּיךְ, יוֹרְעֶם, דָּעֵהוּ, וַתְּיַשְּׁנֵהוּ, יְצַרְתִּיהָ, יְדַעְתִּין, שְׁבְתְּכֶם, לָכְתָּן.

18. Ayin Vav and Ayin Yodh Verbs.

Suffixes and paragogic letters occasion the rejection of pretonic Kamets and Tsere § 157. 3, § 158. 2, § 160. 2 and 3.

קָמוּ, רִיבוּ, נַחְתִּי, שָׂמָה, שַׂמְתֶּם, וְהֵבִיאוּ, הוּנַח, הָמְתוּ, יָבִיא,

הַאִירָה, תָּשִׁיב, אָמִית, תָּמוּתִי, תְּעוּפֶינָה, וַיָּשִׁיתוּ, הָשֵׁב, הֲבִישׁוֹתָ,
הֱשִׁיבֹנוּ, נָאוֹר, שׁוּבִי, שִׁיתוּ, קָמְנָה, יָשׁוּם, נָשׁוּב, מוּת, יוּמַת, מַשִּׁיב,
יְעוֹלֵם, מְמוֹתֵת, בָּא, שׁוֹבֵב, תְּשׁוּבוּן, וַיָּעָם, וַיָּקֶם.
תְּשׁוּפֶנּוּ, שָׁמוּהּ, הֱמִיתָם, הֲבִיאוֹתִיהוּ, יְקִימֶהָ, הֲשִׁיבֹנוּ, נְמִיתֵם,
אֲמִתֶּתְהוּ, הֲבִיאֻם, שָׂמַנִי, הֲשֵׁבֹתִיהָ, הֲבִיאֵם, שׁוּבִי.

19. Lamedh Aleph Verbs.

נִבְרְאוּ, יָצָאתִי, חָבְאוּ, קָרָאתָ, תִּמְצָא, קָרֹא, נָשֹׂא, מַלֵּא, יִתְחַבֵּא,
הוֹצִיא, רָאֹנוּ, אֶקְרָא, בְּרָא, נִמְצֵאת, תִּקְרֶאנָה, תִּמָּצְאוּ, תֵּצְאִי,
נִמְצָא, מְצָא, צְאִי, קֹרֵא, יָרָאָה, מִלֵּאתֶם, הֶחָבֵא, תָּדְשֵׁא, הוֹצֵאתִי,
חִשֵּׂאתָ, קְרֹאן.
הֶחְבִּיאֻנִי, בְּרָאָנוּ, מְצָאתֶם, וַיִּירְאֻנִי, קְרָאתִיהָ, הִשִּׂיאֵנִי, יִקָּרֵאָה,
קְרָאָהוּ, הוֹצֵאתִיהָ, הִמְצָאוֹ, קְרֹאנוּ.

20. Lamedh He Verbs.

בָּנוּ, כִּלִּיתֶם, הָיִינוּ, הִרְבִּיתָ, צִוִּיתִי, הָגְלָתָה, עֲשִׂיתֶן, נִרְאוּ, נֶהֱרָה,
תַּרְבֵּי, יִפְלֶה, תַּשְׁקֶיהָן, יִקְוּ, אֶרְאֶה, יְצִוֶּה, יִרְדּוּ, נִתְרָאֶה, תֶּהֱיֶינָה,
יֵעָלֶה, רְאֵינָה, בְּנוֹת, רִדָּה, מַשְׁקֶה, נִרְאֶה, פְּרוּ, הַעֲלוֹת, עֲשֵׂה,
נִגְלֶה, נִיבֶן, גַּל, הֶרֶב, נַתֵּרֶא, נִיצַו, וַיֵּרֶב.
עֲשֵׂהּ, צַוֹּתָה, הִגְלָם, רָאִינִי, הֶעֱלִיתָנוּ, נַשְׁקֶנּוּ, נַיִּרְאֵנִי, יְצִוֵּהּ, תְּכַלֶּנָּה,
יִבְנֵם, וֶאֱרֶאֵהּ, הַשְׁקִינִי, הַרְאֵנוּ, תְּצַוֶּם, אַשְׁקֵהּ, הַגְלוֹתִי, הֱיוֹתָכֶם.

21. Promiscuous Examples.

נָגַהּ, נָשָׁב, רָשֵׁב: יוֹשֵׁב, וַיּוֹשֶׁב, הִשִּׁיבוּ, הֱשִׁיבוּ, וַיָּשֶׁב, שָׁבוּ, שָׁבוּ,
לִיבֵב, יָרִיב, רִיבוֹתָ, וְרָבִיתָ, בָּאָה, רָאָה, יִשַּׁב, גַּשׁ, חַר, צֹר,
קְחוּ, תְּנוּ, בְּנוּ, בָּאנוּ, בְּנוּ, תַּגִּידוּ, תָּלִינוּ, נָסַב, נָלַע, נָסַע, נָתַן,
נִרְאָה, נָמוּת, הוּמַת, הֻושַׁבְתֶּם, יוּשַׁב (2).

SELECTIONS FROM THE OLD TESTAMENT.

I. The Creation and Fall. *Genesis* 1–3.

CHAPTER I. א

א 2 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ וְהָאָרֶץ הָיְתָה תֹהוּ
3 וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר
4 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל
ה אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
6 לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ וַיֹּאמֶר אֱלֹהִים יְהִי
7 רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ
וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
8 וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי׃
9 פ וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד
י וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים ׀ לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם
11 קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ
דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ
12 עַל־הָאָרֶץ וַיְהִי־כֵן׃ וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ
13 וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב
14 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ
הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים
טו וְשָׁנִים׃ וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן׃
16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת
17 הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים׃ וַיִּתֵּן
18 אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ׃ וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה
19 וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב
כ וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃ פ וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ
21 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃ וַיִּבְרָא
אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה ׀ הָרֹמֶשֶׂת אֲשֶׁר
שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃
22 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים

ב' רבתי v. 1.

23 וְחָשֹׁךְ הָיָה בָּאָרֶץ׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃ פ
24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ
לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה כה
לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר 26
אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃ וַיִּבְרָא 27
אֱלֹהִים ׀ אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ 28
וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
הָרֹמֶשֶׂת עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב ׀ 29
זֹרֵעַ זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ
זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃ וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל ׀ ל
רוֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי־כֵן׃
וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־ 31
בֹקֶר יוֹם הַשִּׁשִּׁי׃ פ

CHAPTER II. ב

א 2 וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־ 3
מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ פ אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם 4
וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם׃ וְכֹל ׀ שִׂיחַ ה
הַשָּׂדֶה טֶרֶם יִהְיֶה בָּאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר
יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה׃ וְאֵד יַעֲלֶה 6
מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃ וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־ 7
הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
לְנֶפֶשׁ חַיָּה׃ וַיִּטַּע יְהוָה אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־ 8
הָאָדָם אֲשֶׁר יָצָר׃ וַיַּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד 9
לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃
וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה ׀
רָאשִׁים׃ שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה 11
אֲשֶׁר־שָׁם הַזָּהָב׃ וּזְהַב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְדֹּלַח וְאֶבֶן הַשֹּׁהַם׃ 12

ה' v. 4. וכירא

13 וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ כּוּשׁ׃
14 וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת׃
ט וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃
16 וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃
17 וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃
18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
19 כְּנֶגְדּוֹ׃ וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם
כ נֶפֶשׁ חַיָּה הִוא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
21 הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיַּפֵּל יְהוָה
אֱלֹהִים ׀ תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר
22 תַּחְתֶּנָּה׃ וַיִּבֶן יְהוָה אֱלֹהִים ׀ אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
23 וַיְבִאֶהָ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר
24 מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃ עַל־כֵּן יַעֲזָב־אִישׁ
כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּשָׁשׁוּ׃

CHAPTER III. ג

א וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
2 אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר
3 הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגָּן נֹאכֵל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן־תְּמֻתוּן׃ וַיֹּאמֶר
ה הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃ כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם
6 מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתֵּרֶא הָאִשָּׁה
כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוַת־הוּא לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל
7 וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי
שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃
8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא
9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה
- אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַּגָּן
11 וָאִירָא כִּי־עֵירֹם אָנֹכִי וָאֵחָבֵא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה
12 הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכָלְתָּ׃ וַיֹּאמֶר הָאָדָם

דגש אחר שורק v. 25.

13 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה־לִּי מִן־הָעֵץ וָאֹכֵל׃ וַיֹּאמֶר
יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי
14 וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים ׀ אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹּאת אָרוּר אַתָּה
מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל־גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי
ט חַיֶּיךָ׃ וְאֵיבָה ׀ אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ
הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃ ס אֶל־הָאִשָּׁה אָמַר
16 הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ
17 וְהוּא יִמְשָׁל־בָּךְ׃ ס וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל
מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה
18 בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ׃ וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ
19 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה׃ בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־
הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃ וַיִּקְרָא כ
21 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃ וַיַּעַשׂ יְהוָה
אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם׃ פ וַיֹּאמֶר ׀
22 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה ׀
23 פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃ וַיְשַׁלְּחֵהוּ
24 יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃ וַיְגָרֶשׁ
אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב
הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים׃

II. The Life of Joseph, *Genesis* 37, 39–46 : 7.

CHAPTER XXXVII.

לז

א 2 וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃ אֵלֶּה ׀ תּוֹלְדוֹת יַעֲקֹב
יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא ׀ נַעַר אֶת־
בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה
3 אֶל־אֲבִיהֶם׃ וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ
4 וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים׃ וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו
ה וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם׃ וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֶּד לְאֶחָיו
6 וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ׃ וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר
7 חָלָמְתִּי׃ וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה
אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃
8 וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ וַיּוֹסִפוּ

9 עוֹד שָׁנָא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו׃ וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר
וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ
10 וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי׃ וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו
וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא
11 אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה׃ וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו
12 שָׁמַר אֶת־הַדָּבָר׃ וַיֵּלְכוּ אֶחָיו לִרְעוֹת אֶת־צֹאן אֲבִיהֶם בִּשְׁכֶם׃ וַיֹּאמֶר
13 יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם
14 וַיֹּאמֶר לוֹ הִנֵּנִי׃ וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם
טו הַצֹּאן וַהֲשִׁבֵנִי דָּבָר וַיִּשְׁלָחֵהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֶמָה׃ וַיִּמְצָאֵהוּ
16 אִישׁ וְהִנֵּה תֹעֶה בַּשָּׂדֶה וַיִּשְׁאָלֵהוּ הָאִישׁ לֵאמֹר מַה־תְּבַקֵּשׁ׃ וַיֹּאמֶר
17 אֶת־אַחַי אָנֹכִי מְבַקֵּשׁ הַגִּידָה־נָּא לִי אֵיפֹה הֵם רֹעִים׃ וַיֹּאמֶר הָאִישׁ
נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֹמְרִים נֵלְכָה דֹתָיְנָה וַיֵּלֶךְ יוֹסֵף אַחַר אֶחָיו
18 וַיִּמְצָאֵם בְּדֹתָן׃ וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ
19 אֹתוֹ לַהֲמִיתוֹ׃ וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא׃
כ וְעַתָּה ׀ לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה
21 אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו׃ וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם
22 וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ׃ וַיֹּאמֶר אֲלֵהֶם ׀ רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ
אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל
23 אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל־אָבִיו׃ וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו
24 וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כָּתָּנְתּוֹ אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו׃ וַיִּקָּחֻהוּ
כה וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם׃ וַיֵּשְׁבוּ לֶאֱכָל־לָחֶם
וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרְחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם
26 נֹשְׂאִים נְכֹאת וּצְרִי וָלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיְמָה׃ וַיֹּאמֶר יְהוּדָה
27 אֶל־אֶחָיו מַה־בֶּצַע כִּי נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ׃ לְכוּ ׀ וְנִמְכְּרֶנּוּ
לַיִּשְׁמְעֵאלִים וְיָדֵנוּ אַל־תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו׃
28 וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר
וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף
29 מִצְרָיְמָה׃ וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־
ל בְּגָדָיו׃ וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמֶר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי בָּא׃
31 וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכָּתֹנֶת בַּדָּם׃
32 וַיְשַׁלְּחוּ אֶת־כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מָצָאנוּ
33 הַכֶּר־נָא הַכְּתֹנֶת בִּנְךָ הִוא אִם־לֹא׃ וַיַּכִּרֶהָ וַיֹּאמֶר כְּתֹנֶת בְּנִי חַיָּה

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v. 12. נקוד על את

רָעָה אֲכָלָתְהוּ טָרָף טֹרָף יוֹסֵף׃ וַיִּקְרַע יַעֲקֹב שִׂמְלֹתָיו וַיָּשֶׂם שָׂק 34
בְּמָתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים רַבִּים׃ וַיָּקֻמוּ כָל־בָּנָיו וְכָל־בְּנֹתָיו לה
לְנַחֲמוֹ וַיְמָאֵן לְהִתְנַחֵם וַיֹּאמֶר כִּי־אֵרֵד אֶל־בְּנִי אָבֵל שְׁאֹלָה וַיִּבְךְּ
אֹתוֹ אָבִיו׃ וְהַמְּדָנִים מֻכְרוּ אֹתוֹ אֶל־מִצְרַיִם לְפוֹטִיפַר סְרִיס פַּרְעֹה 36
שַׂר הַטַּבָּחִים׃ פ

CHAPTER XXXIX. לט

וְיוֹסֵף הוּרַד מִצְרַיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים א
אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרִדֻהוּ שָׁמָּה׃ וַיְהִי יְהוָה אֶת־ 2
יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרִי׃ וַיַּרְא אֲדֹנָיו כִּי 3
יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ בְּיָדוֹ׃ וַיִּמְצָא יוֹסֵף 4
חֵן בְּעֵינָיו וַיְשָׁרֶת אֹתוֹ וַיַּפְקִדֵהוּ עַל־בֵּיתוֹ וְכָל־יֶשׁ־לוֹ נָתַן בְּיָדוֹ׃
וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יֶשׁ־לוֹ וַיְבָרֶךְ יְהוָה ה
אֶת־בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף וַיְהִי בִּרְכַּת יְהוָה בְּכָל־אֲשֶׁר יֶשׁ־לוֹ בַּבַּיִת
וּבַשָּׂדֶה׃ וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד יוֹסֵף וְלֹא־יָדַע אִתּוֹ מְאוּמָה כִּי 6
אִם־הַלֶּחֶם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יְפֵה־תֹאַר וִיפֵה מַרְאֶה׃ וַיְהִי 7
אַחַר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר
שִׁכְבָה עִמִּי׃ וַיְמָאֵן ׀ וַיֹּאמֶר אֶל־אֵשֶׁת אֲדֹנָיו הֵן אֲדֹנִי לֹא־יָדַע אִתִּי 8
מַה־בַּבַּיִת וְכֹל אֲשֶׁר־יֶשׁ־לוֹ נָתַן בְּיָדִי׃ אֵינֶנּוּ גָדֹול בַּבַּיִת הַזֶּה ׀ ממני 9
וְלֹא־חָשַׂךְ מִמֶּנִּי מְאוּמָה כִּי אִם־אוֹתָךְ בַּאֲשֶׁר אַתְּ־אִשְׁתּוֹ וְאֵיךְ אֶעֱשֶׂה
הָרָעָה הַגְּדֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים׃ וַיְהִי כְּדַבְּרָהּ אֶל־יוֹסֵף יוֹם ׀ י
יֹום וְלֹא־שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ׃ וַיְהִי כְּהַיּוֹם הַזֶּה 11
וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי הַבַּיִת שָׁם בַּבָּיִת׃
וַתִּתְפְּשֵׂהוּ בְּבִגְדֹּו לֵאמֹר שִׁכְבָה עִמִּי וַיַּעֲזֹב בִּגְדֹו בְּיָדָהּ וַיָּנָס וַיֵּצֵא 12
הַחוּצָה׃ וַיְהִי כִּרְאוֹתָהּ כִּי־עָזַב בִּגְדֹו בְּיָדָהּ וַיָּנָס הַחוּצָה׃ וַתִּקְרָא 13
לְאַנְשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי לְצַחֵק 14
בָּנוּ בָּא אֵלַי לִשְׁכַּב עִמִּי וָאֶקְרָא בְקֹול גָּדֹול׃ וַיְהִי כְּשָׁמְעֹו כִּי־הֲרִימֹתִי טו
קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדֹו אֶצְלִי וַיָּנָס וַיֵּצֵא הַחוּצָה׃ וַתַּנַּח בִּגְדֹו 16
אֶצְלָהּ עַד־בֹּוא אֲדֹנָיו אֶל־בֵּיתֹו׃ וַתְּדַבֵּר אֵלָיו כַּדְּבָרִים הָאֵלֶּה לֵאמֹר 17
בָּא אֵלַי הָעֶבֶד הָעִבְרִי אֲשֶׁר־הֵבֵאתָ לָּנוּ לְצַחֵק בִּי׃ וַיְהִי כַּהֲרִימִי קוֹלִי 18
וָאֶקְרָא וַיַּעֲזֹב בִּגְדֹו אֶצְלִי וַיָּנָס הַחוּצָה׃ וַיְהִי כִּשְׁמֹעַ אֲדֹנָיו אֶת־ 19
דִּבְרֵי אִשְׁתֹּו אֲשֶׁר דִּבְּרָה אֵלָיו לֵאמֹר כַּדְּבָרִים הָאֵלֶּה עָשָׂה לִי עַבְדֶּךָ
וַיִּחַר אַפֹּו׃ וַיִּקַּח אֲדֹנֵי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל־בֵּית הַסֹּהַר מְקֹום כ

21 אֲשֶׁר־אֲסוּרֵי הַמֶּלֶךְ אֲסִירִים וַיְהִי־שָׁם בְּבֵית הַסֹּהַר׃ וַיְהִי יְהוָה אֶת־
22 יוֹסֵף וַיֵּט אֵלָיו חֶסֶד וַיִּתֵּן חִנּוֹ בְּעֵינֵי שַׂר בֵּית־הַסֹּהַר׃ וַיִּתֵּן שַׂר בֵּית־
הַסֹּהַר בְּיַד־יוֹסֵף אֵת כָּל־הָאֲסִירִם אֲשֶׁר בְּבֵית הַסֹּהַר וְאֵת כָּל־אֲשֶׁר
23 עֹשִׂים שָׁם הוּא הָיָה עֹשֶׂה׃ אַיִן ׀ שַׂר בֵּית־הַסֹּהַר רֹאֶה אֶת־כָּל־
מְאוּמָה בְּיָדוֹ בַּאֲשֶׁר יְהוָה אִתּוֹ וַאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ׃ פ

CHAPTER XL. מ

א וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ מַשְׁקֵה מֶלֶךְ־מִצְרַיִם וְהָאֹפֶה לַאדֹנֵיהֶם
2 לְמֶלֶךְ מִצְרָיִם׃ וַיִּקְצֹף פַּרְעֹה עַל שְׁנֵי סָרִיסָיו עַל שַׂר הַמַּשְׁקִים וְעַל
3 שַׂר הָאוֹפִים׃ וַיִּתֵּן אֹתָם בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֶל־בֵּית הַסֹּהַר
4 מְקוֹם אֲשֶׁר יוֹסֵף אָסִיר שָׁם׃ וַיִּפְקֹד שַׂר הַטַּבָּחִים אֶת־יוֹסֵף אִתָּם
ה וַיְשָׁרֶת אֹתָם וַיִּהְיוּ יָמִים בְּמִשְׁמָר׃ וַיַּחַלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ
חֲלוֹמוֹ בְּלַיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ הַמַּשְׁקֶה וְהָאֹפֶה אֲשֶׁר לְמֶלֶךְ
6 מִצְרַיִם אֲשֶׁר אֲסִירִים בְּבֵית הַסֹּהַר׃ וַיָּבֹא אֲלֵיהֶם יוֹסֵף בַּבֹּקֶר וַיַּרְא
7 אֹתָם וְהִנָּם זֹעֲפִים׃ וַיִּשְׁאַל אֶת־סְרִיסֵי פַרְעֹה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית
8 אֲדֹנָיו לֵאמֹר מַדּוּעַ פְּנֵיכֶם רָעִים הַיּוֹם׃ וַיֹּאמְרוּ אֵלָיו חֲלוֹם חָלַמְנוּ
וּפֹתֵר אֵין אֹתוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים פִּתְרֹנִים סַפְּרוּ־נָא
9 לִי׃ וַיְסַפֵּר שַׂר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בַּחֲלוֹמִי וְהִנֵּה־
י גֶפֶן לְפָנָי׃ וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִגִם וְהִוא כְּפֹרַחַת עָלְתָה נִצָּהּ הִבְשִׁילוּ
11 אַשְׁכְּלֹתֶיהָ עֲנָבִים׃ וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים וָאֶשְׁחַט
12 אֹתָם אֶל־כּוֹס פַּרְעֹה וָאֶתֵּן אֶת־הַכּוֹס עַל־כַּף פַּרְעֹה׃ וַיֹּאמֶר לוֹ יוֹסֵף
13 זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַשָּׂרִגִם שְׁלֹשֶׁת יָמִים הֵם׃ בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים
יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ וַהֲשִׁיבְךָ עַל־כַּנֶּךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ
14 כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הָיִיתָ מַשְׁקֵהוּ׃ כִּי אִם־זְכַרְתַּנִי אִתְּךָ כַּאֲשֶׁר
יִיטַב לָךְ וְעָשִׂיתָ־נָּא עִמָּדִי חֶסֶד וְהִזְכַּרְתַּנִי אֶל־פַּרְעֹה וְהוֹצֵאתַנִי מִן־
ט הַבַּיִת הַזֶּה׃ כִּי־גֻנֹּב גֻּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פֹּה לֹא־עָשִׂיתִי מְאוּמָה
16 כִּי־שָׂמוּ אֹתִי בַּבּוֹר׃ וַיַּרְא שַׂר־הָאֹפִים כִּי־טוֹב פָּתַר וַיֹּאמֶר אֶל־יוֹסֵף
17 אַף־אֲנִי בַּחֲלוֹמִי וְהִנֵּה שְׁלֹשָׁה סַלֵּי חֹרִי עַל־רֹאשִׁי׃ וּבַסַּל הָעֶלְיוֹן מִכֹּל
מַאֲכַל פַּרְעֹה מַעֲשֵׂה אֹפֶה וְהָעוֹף אֹכֵל אֹתָם מִן־הַסַּל מֵעַל רֹאשִׁי׃
18 וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַסַּלִּים שְׁלֹשֶׁת יָמִים הֵם׃
19 בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשְׁךָ מֵעָלֶיךָ וְתָלָה אוֹתְךָ
כ עַל־עֵץ וְאָכַל הָעוֹף אֶת־בְּשָׂרְךָ מֵעָלֶיךָ׃ וַיְהִי ׀ בַּיּוֹם הַשְּׁלִשִׁי יוֹם

מלרע v. 15. האסירים ק׳ v. 22. אסירי ק׳ v. 20.

הֶאֱדֶת אֶת־פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רָאשׁ ׀ שַׂר הַמַּשְׁקִים
21 וְאֶת־רָאשׁ שַׂר הָאֹפִים בְּתוֹךְ עֲבָדָיו׃ וַיָּשֶׁב אֶת־שַׂר הַמַּשְׁקִים עַל־
22 מַשְׁקֵהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פַּרְעֹה׃ וְאֶת שַׂר הָאֹפִים תָּלָה כַּאֲשֶׁר
23 פָּתַר לָהֶם יוֹסֵף׃ וְלֹא־זָכַר שַׂר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ׃

CHAPTER XLI. מא

א 2 וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃ וְהִנֵּה
מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ׃
3 וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן מִן־הַיְאֹר רָעוֹת מַרְאֶה
4 וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל־שִׂפַּת הַיְאֹר׃ וַתֹּאכַלְנָה
הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת הַמַּרְאֶה
ח וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃ וַיִּישָׁן וַיַּחֲלֹם שֵׁנִית וְהִנֵּה ׀ שֶׁבַע שִׁבֳּלִים
6 עֹלוֹת בְּקָנֶה אֶחָד בְּרִיאוֹת וְטֹבוֹת׃ וְהִנֵּה שֶׁבַע שִׁבֳּלִים דַּקּוֹת וּשְׁדוּפֹת
7 קָדִים צֹמְחוֹת אַחֲרֵיהֶן׃ וַתִּבְלַעְנָה הַשִּׁבֳּלִים הַדַּקּוֹת אֵת שֶׁבַע הַשִּׁבֳּלִים
8 הַבְּרִיאוֹת וְהַמְּלֵאוֹת וַיִּיקַץ פַּרְעֹה וְהִנֵּה חֲלוֹם׃ וַיְהִי בַבֹּקֶר וַתִּפָּעֶם
רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חַרְטֻמֵּי מִצְרַיִם וְאֶת־כָּל־חֲכָמֶיהָ וַיְסַפֵּר
9 פַּרְעֹה לָהֶם אֶת־חֲלֹמוֹ וְאֵין־פּוֹתֵר אוֹתָם לְפַרְעֹה׃ וַיְדַבֵּר שַׂר הַמַּשְׁקִים
י אֶת־פַּרְעֹה לֵאמֹר אֶת־חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם׃ פַּרְעֹה קָצַף עַל־עֲבָדָיו
11 וַיִּתֵּן אֹתִי בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֹתִי וְאֶת שַׂר הָאֹפִים׃
12 וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וָהוּא אִישׁ כְּפִתְרוֹן חֲלֹמוֹ חָלָמְנוּ׃
13 וְשָׁם אִתָּנוּ נַעַר עִבְרִי עֶבֶד לְשַׂר הַטַּבָּחִים וַנְּסַפֶּר־לוֹ וַיִּפְתָּר־לָנוּ אֶת־
14 חֲלֹמֹתֵינוּ אִישׁ כַּחֲלֹמוֹ פָּתָר׃ וַיְהִי כַּאֲשֶׁר פָּתַר־לָנוּ כֵּן הָיָה אֹתִי
הֵשִׁיב עַל־כַּנִּי וְאֹתוֹ תָלָה׃ וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת־יוֹסֵף וַיְרִצֻהוּ
טו מִן־הַבּוֹר וַיְגַלַּח וַיְחַלֵּף שִׂמְלֹתָיו וַיָּבֹא אֶל־פַּרְעֹה׃ וַיֹּאמֶר פַּרְעֹה
אֶל־יוֹסֵף חֲלוֹם חָלַמְתִּי וּפֹתֵר אֵין אֹתוֹ וַאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר
16 תִּשְׁמַע חֲלוֹם לִפְתֹּר אֹתוֹ׃ וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בִּלְעָדָי אֱלֹהִים
17 יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה׃ וַיְדַבֵּר פַּרְעֹה אֶל־יוֹסֵף בַּחֲלֹמִי הִנְנִי עֹמֵד
18 עַל־שְׂפַת הַיְאֹר׃ וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת בְּרִיאוֹת בָּשָׂר
19 וְיִפַת תֹּאַר וַתִּרְעֶינָה בָּאָחוּ׃ וְהִנֵּה שֶׁבַע־פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן
דַּלּוֹת וְרָעוֹת תֹּאַר מְאֹד וְרַקּוֹת בָּשָׂר לֹא־רָאִיתי כָהֵנָּה בְּכָל־אֶרֶץ
כ מִצְרַיִם לָרֹעַ׃ וַתֹּאכַלְנָה הַפָּרוֹת הָרַקּוֹת וְהָרָעוֹת אֵת שֶׁבַע הַפָּרוֹת
21 הָרִאשֹׁנוֹת הַבְּרִיאֹת׃ וַתָּבֹאנָה אֶל־קִרְבֶּנָה וְלֹא נוֹדַע כִּי־בָאוּ אֶל־
22 קִרְבֶּנָה וּמַרְאֵיהֶן רַע כַּאֲשֶׁר בַּתְּחִלָּה וָאִיקָץ׃ וָאֵרֶא בַּחֲלֹמִי ׀ וְהִנֵּה

23 שֶׁבַע שִׁבֳּלִים עֹלֹת בְּקָנֶה אֶחָד מְלֵאֹת וְטֹבוֹת׃ וְהִנֵּה שֶׁבַע שִׁבֳּלִים
24 צְנֻמוֹת דַּקּוֹת שְׁדֻפוֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶם׃ וַתִּבְלַעְנָה הַשִּׁבֳּלִים
הַדַּקּוֹת אֵת שֶׁבַע הַשִּׁבֳּלִים הַטֹּבוֹת וָאֹמַר אֶל־הַחַרְטֻמִּים וְאֵין מַגִּיד
כה לִי׃ וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה חֲלוֹם פַּרְעֹה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים
26 עֹשֶׂה הִגִּיד לְפַרְעֹה׃ שֶׁבַע פָּרֹת הַטֹבֹת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשִּׁבֳּלִים
27 הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה חֲלוֹם אֶחָד הוּא׃ וְשֶׁבַע הַפָּרוֹת הָרַקּוֹת
וְהָרָעֹת הָעֹלֹת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשִּׁבֳּלִים הָרֵקוֹת
28 שְׁדֻפֹת הַקָּדִים יִהְיוּ שֶׁבַע שְׁנֵי רָעָב׃ הִוא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־
29 פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הֶרְאָה אֶת־פַּרְעֹה׃ הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת
ל שָׂבָע גָּדוֹל בְּכָל־אֶרֶץ מִצְרָיִם׃ וְקָמוּ שֶׁבַע שְׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל־
31 הַשָּׂבָע בְּאֶרֶץ מִצְרַיִם וְכִלָּה הָרָעָב אֶת־הָאָרֶץ׃ וְלֹא־יִוָּדַע הַשָּׂבָע בָּאָרֶץ
32 מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד׃ וְעַל הִשָּׁנוֹת הַחֲלוֹם
אֶל־פַּרְעֹה פַּעֲמָיִם כִּי־נָכוֹן הַדָּבָר מֵעִם הָאֱלֹהִים וּמְמַהֵר הָאֱלֹהִים לַעֲשֹׂתוֹ׃
33 וְעַתָּה יֵרֶא־פַּרְעֹה אִישׁ נָבוֹן וְחָכָם וְיָשִׁיתֵהוּ עַל־אֶרֶץ מִצְרָיִם׃ יַעֲשֶׂה
34 פַּרְעֹה וְיַפְקֵד פְּקִדִים עַל־הָאָרֶץ וְחִמֵּשׁ אֶת־אֶרֶץ מִצְרַיִם בְּשֶׁבַע שְׁנֵי
לה הַשָּׂבָע׃ וְיִקְבְּצוּ אֶת־כָּל־אֹכֶל הַשָּׁנִים הַטֹּבוֹת הַבָּאֹת הָאֵלֶּה וְיִצְבְּרוּ־בָר
36 תַּחַת יַד־פַּרְעֹה אֹכֶל בֶּעָרִים וְשָׁמָרוּ׃ וְהָיָה הָאֹכֶל לְפִקָּדוֹן לָאָרֶץ
לְשֶׁבַע שְׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶיןָ בְּאֶרֶץ מִצְרָיִם וְלֹא־תִכָּרֵת הָאָרֶץ בָּרָעָב׃
37 וַיִּיטַב הַדָּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָּל־עֲבָדָיו׃ וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו
38 הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ׃ וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף
39 אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת אֵין־נָבוֹן וְחָכָם כָּמוֹךָ׃ אַתָּה
מ תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשַּׁק כָּל־עַמִּי רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ׃ וַיֹּאמֶר
42 פַּרְעֹה אֶל־יוֹסֵף רְאֵה נְתַתִּי אֹתְךָ עַל כָּל־אֶרֶץ מִצְרָיִם׃ וַיָּסַר פַּרְעֹה
אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ
43 וַיָּשֶׂם רְבִד הַזָּהָב עַל־צַוָּארוֹ׃ וַיַּרְכֶּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־לוֹ
44 וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ וְנָתוֹן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם׃ וַיֹּאמֶר פַּרְעֹה
אֶל־יוֹסֵף אֲנִי פַּרְעֹה וּבִלְעָדֶיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־
מה אֶרֶץ מִצְרָיִם׃ וַיִּקְרָא פַרְעֹה שֵׁם־יוֹסֵף צָפְנַת פַּעְנֵחַ וַיִּתֶּן־לוֹ אֶת־אָסְנַת
46 בַּת־פּוֹטִי פֶרַע כֹּהֵן אֹן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ מִצְרָיִם׃ וְיוֹסֵף
בֶּן־שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַּרְעֹה מֶלֶךְ־מִצְרָיִם וַיֵּצֵא יוֹסֵף מִלִּפְנֵי
47 פַּרְעֹה וַיַּעֲבֹר בְּכָל־אֶרֶץ מִצְרָיִם׃ וַתַּעַשׂ הָאָרֶץ בְּשֶׁבַע שְׁנֵי הַשָּׂבָע
48 לְקֻמָצִים׃ וַיִּקְבֹּץ אֶת־כָּל־אֹכֶל ׀ שֶׁבַע הַשָּׁנִים אֲשֶׁר הָיוּ בְּאֶרֶץ מִצְרַיִם
49 וַיִּתֵּן־אֹכֶל בֶּעָרִים אֹכֶל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ׃ וַיִּצְבֹּר
יוֹסֵף בָּר כְּחוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לִסְפֹּר כִּי־אֵין מִסְפָּר׃

וּלְיוֹסֵף יֻלַּד שְׁנֵי בָנִים בְּטֶרֶם תָּבוֹא שְׁנַת הָרָעָב אֲשֶׁר יָלְדָה־לּוֹ אָסְנַת כ
בַּת־פּוֹטִי פֶרַע כֹּהֵן אֹון׃ וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נַשַּׁנִי 51
אֱלֹהִים אֶת־כָּל־עָמְלִי וְאֵת כָּל־בֵּית אָבִי׃ וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם 52
כִּי־הִפְרַנִי אֱלֹהִים בְּאֶרֶץ עָנְיִי׃ וַתִּכְלֶינָה שֶׁבַע שְׁנֵי הַשָּׂבָע אֲשֶׁר הָיָה 53
בְּאֶרֶץ מִצְרָיִם׃ וַתְּחִלֶּינָה שֶׁבַע שְׁנֵי הָרָעָב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי 54
רָעָב בְּכָל־הָאֲרָצוֹת וּבְכָל־אֶרֶץ מִצְרַיִם הָיָה לָחֶם׃ וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם כה
וַיִּצְעַק הָעָם אֶל־פַּרְעֹה לַלָּחֶם וַיֹּאמֶר פַּרְעֹה לְכָל־מִצְרַיִם לְכוּ אֶל־יוֹסֵף
אֲשֶׁר־יֹאמַר לָכֶם תַּעֲשׂוּ׃ וְהָרָעָב הָיָה עַל כָּל־פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף 56
אֶת־כָּל־אֲשֶׁר בָּהֶם וַיִּשְׁבֹּר לְמִצְרַיִם וַיֶּחֱזַק הָרָעָב בְּאֶרֶץ מִצְרָיִם׃ וְכָל־ 57
הָאָרֶץ בָּאוּ מִצְרַיְמָה לִשְׁבֹּר אֶל־יוֹסֵף כִּי־חָזַק הָרָעָב בְּכָל־הָאָרֶץ׃

CHAPTER XLII. מב

וַיַּרְא יַעֲקֹב כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ׃ א
וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם רְדוּ־שָׁמָּה וְשִׁבְרוּ־לָנוּ מִשָּׁם 2
וְנִחְיֶה וְלֹא נָמוּת׃ וַיֵּרְדוּ אֲחֵי־יוֹסֵף עֲשָׂרָה לִשְׁבֹּר בָּר מִמִּצְרָיִם׃ 3
וְאֶת־בִּנְיָמִין אֲחִי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּן־יִקְרָאֶנּוּ 4
אָסוֹן׃ וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לִשְׁבֹּר בְּתוֹךְ הַבָּאִים כִּי־הָיָה הָרָעָב בְּאֶרֶץ ה
כְּנָעַן׃ וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ 6
וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה׃ וַיַּרְא יוֹסֵף אֶת־אֶחָיו 7
וַיַּכִּרֵם וַיִּתְנַכֵּר אֲלֵיהֶם וַיְדַבֵּר אִתָּם קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאַיִן בָּאתֶם
וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לִשְׁבָּר־אֹכֶל׃ וַיַּכֵּר יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא הִכִּרֻהוּ׃ 8
וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם · מְרַגְּלִים 9
אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ בָּאתֶם׃ וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ י
בָּאוּ לִשְׁבָּר־אֹכֶל׃ כֻּלָּנוּ בְּנֵי אִישׁ־אֶחָד נָחְנוּ כֵּנִים אֲנַחְנוּ לֹא־הָיוּ 11
עֲבָדֶיךָ מְרַגְּלִים׃ וַיֹּאמֶר אֲלֵהֶם לֹא כִּי־עֶרְוַת הָאָרֶץ בָּאתֶם לִרְאוֹת׃ 12
וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים · אֲנַחְנוּ בְּנֵי אִישׁ־אֶחָד בְּאֶרֶץ 13
כְּנָעַן וְהִנֵּה הַקָּטֹן אֶת־אָבִינוּ הַיּוֹם וְהָאֶחָד אֵינֶנּוּ׃ וַיֹּאמֶר אֲלֵהֶם 14
יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרַגְּלִים אַתֶּם׃ בְּזֹאת תִּבָּחֲנוּ חַי טו
פַּרְעֹה אִם־תֵּצְאוּ מִזֶּה כָּי אִם־בְּבֹוא אֲחִיכֶם הַקָּטֹן הֵנָּה׃ שִׁלְחוּ מִכֶּם 16
אֶחָד וְיִקַּח אֶת־אֲחִיכֶם וְאַתֶּם הֵאָסְרוּ וְיִבָּחֲנוּ דִבְרֵיכֶם הֲאֶמֶת אִתְּכֶם
וְאִם־לֹא חֵי פַּרְעֹה כִּי מְרַגְּלִים אַתֶּם׃ וַיֶּאֱסֹף אֹתָם אֶל־מִשְׁמָר שְׁלֹשֶׁת 17
יָמִים׃ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וִחְיוּ אֶת־הָאֱלֹהִים 18

לְמַד קְמוּצָה v. 50.

19 אֲנִי רָגֵא׃ אִם־כֵּנִים אַתֶּם אֲחֵיכֶם אֶחָד יֵאָסֵר בְּבֵית מִשְׁמַרְכֶם וְאַתֶּם
כ לְכוּ הָבִיאוּ שֶׁבֶר רַעֲבוֹן בָּתֵּיכֶם׃ וְאֶת־אֲחִיכֶם הַקָּטֹן תָּבִיאוּ אֵלַי
21 וְיֵאָמְנוּ דִבְרֵיכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־כֵן׃ וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אֲבָל
אֲשֵׁמִים ׀ אֲנַחְנוּ עַל־אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלֵינוּ
22 וְלֹא שָׁמָעְנוּ עַל־כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת׃ וַיַּעַן רְאוּבֵן אֹתָם
לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם ׀ לֵאמֹר אַל־תֶּחֱטְאוּ בַיֶּלֶד וְלֹא שְׁמַעְתֶּם
23 וְגַם־דָּמוֹ הִנֵּה נִדְרָשׁ׃ וְהֵם לֹא יָדְעוּ כִּי שֹׁמֵעַ יוֹסֵף כִּי הַמֵּלִיץ
24 בֵּינֹתָם׃ וַיִּסֹּב מֵעֲלֵיהֶם וַיֵּבְךְּ וַיָּשָׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאִתָּם
כה אֶת־שִׁמְעוֹן וַיֶּאֱסֹר אֹתוֹ לְעֵינֵיהֶם׃ וַיְצַו יוֹסֵף וַיְמַלְאוּ אֶת־כֵּלֵיהֶם בָּר׃
וְלָהָשִׁיב כַּסְפֵּיהֶם אִישׁ אֶל־שַׂקּוֹ וְלָתֵת לָהֶם צֵדָה לַדָּרֶךְ וַיַּעַשׂ לָהֶם
26 כֵּן׃ וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם׃ וַיִּפְתַּח הָאֶחָד אֶת־
27 שַׂקּוֹ לָתֵת מִסְפּוֹא לַחֲמֹרוֹ בַּמָּלוֹן וַיַּרְא אֶת־כַּסְפּוֹ וְהִנֵּה־הוּא בְּפִי
28 אַמְתַּחְתּוֹ׃ וַיֹּאמֶר אֶל־אֶחָיו הוּשַׁב כַּסְפִּי וְגַם הִנֵּה בְאַמְתַּחְתִּי וַיֵּצֵא
29 לִבָּם וַיֶּחֶרְדוּ אִישׁ אֶל־אָחִיו לֵאמֹר מַה־זֹּאת עָשָׂה אֱלֹהִים לָנוּ׃ וַיָּבֹאוּ
אֶל־יַעֲקֹב אֲבִיהֶם אַרְצָה כְּנָעַן וַיַּגִּידוּ לוֹ אֵת כָּל־הַקֹּרֹת אֹתָם לֵאמֹר׃
ל דִּבֶּר הָאִישׁ אֲדֹנֵי הָאָרֶץ אִתָּנוּ קָשׁוֹת וַיִּתֵּן אֹתָנוּ כְּמְרַגְּלִים אֶת־הָאָרֶץ׃
31 וַנֹּאמֶר אֵלָיו כֵּנִים אֲנָחְנוּ לֹא הָיִינוּ מְרַגְּלִים׃ שְׁנֵים־עָשָׂר אֲנַחְנוּ אַחִים
32
33 בְּנֵי אָבִינוּ הָאֶחָד אֵינֶנּוּ וְהַקָּטֹן הַיּוֹם אֶת־אָבִינוּ בְּאֶרֶץ כְּנָעַן׃ וַיֹּאמֶר
אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ בְּזֹאת אֵדַע כִּי כֵנִים אַתֶּם אֲחִיכֶם הָאֶחָד
34 הַנִּיחוּ אִתִּי וְאֶת־רַעֲבוֹן בָּתֵּיכֶם קְחוּ וָלֵכוּ׃ וְהָבִיאוּ אֶת־אֲחִיכֶם הַקָּטֹן
אֵלָי וְאֵדְעָה כִּי לֹא מְרַגְּלִים אַתֶּם כִּי כֵנִים אַתֶּם אֶת־אֲחִיכֶם אֶתֵּן
לה־ לָכֶם וְאֶת־הָאָרֶץ תִּסְחָרוּ׃ וַיְהִי הֵם מְרִיקִים שַׂקֵּיהֶם וְהִנֵּה־אִישׁ
צְרוֹר־כַּסְפּוֹ בְּשַׂקּוֹ וַיִּרְאוּ אֶת־צְרֹרוֹת כַּסְפֵּיהֶם הֵמָּה וַאֲבִיהֶם וַיִּירָאוּ׃
36 וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֹתִי שִׁכַּלְתֶּם יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן אֵינֶנּוּ
37 וְאֶת־בִּנְיָמִן תִּקָּחוּ עָלַי הָיוּ כֻלָּנָה׃ וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־
שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ תְּנָה אֹתוֹ עַל־יָדִי וַאֲנִי אֲשִׁיבֶנּוּ
38 אֵלֶיךָ׃ וַיֹּאמֶר לֹא־יֵרֵד בְּנִי עִמָּכֶם כִּי־אָחִיו מֵת וְהוּא לְבַדּוֹ נִשְׁאָר
וּקְרָאָהוּ אָסוֹן בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וְהוֹרַדְתֶּם אֶת־שֵׂיבָתִי בְּיָגוֹן שְׁאוֹלָה׃

CHAPTER XLIII. מג

ג 2 וְהָרָעָב כָּבֵד בָּאָרֶץ׃ וַיְהִי כַּאֲשֶׁר כִּלּוּ לֶאֱכֹל אֶת־הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ
3 מִמִּצְרָיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם שֻׁבוּ שִׁבְרוּ־לָנוּ מְעַט־אֹכֶל׃ וַיֹּאמֶר
אֵלָיו יְהוּדָה לֵאמֹר הָעֵד הֵעִד בָּנוּ הָאִישׁ לֵאמֹר לֹא־תִרְאוּ פָנַי בִּלְתִּי

אֲחֵיכֶם אִתְּכֶם׃ אִם־יֶשְׁךָ מְשַׁלֵּחַ אֶת־אָחִינוּ אִתָּנוּ נֵרְדָה וְנִשְׁבְּרָה לְךָ 4
אֹכֶל׃ וְאִם־אֵינְךָ מְשַׁלֵּחַ לֹא נֵרֵד כִּי־הָאִישׁ אָמַר אֵלֵינוּ לֹא־תִרְאוּ פָנַי ה
בִּלְתִּי אֲחִיכֶם אִתְּכֶם׃ וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הֲרֵעֹתֶם לִי לְהַגִּיד לָאִישׁ 6
הַעוֹד לָכֶם אָח׃ וַיֹּאמְרוּ שָׁאוֹל שָׁאַל־הָאִישׁ לָנוּ וּלְמוֹלַדְתֵּנוּ לֵאמֹר 7
הַעוֹד אֲבִיכֶם חַי הֲיֵשׁ לָכֶם אָח וַנַּגֶּד־לוֹ עַל־פִּי הַדְּבָרִים הָאֵלֶּה הֲיָדוֹעַ
נֵדַע כִּי יֹאמַר הוֹרִידוּ אֶת־אֲחִיכֶם׃ וַיֹּאמֶר יְהוּדָה אֶל־יִשְׂרָאֵל אָבִיו 8
שִׁלְחָה הַנַּעַר אִתִּי וְנָקוּמָה וְנֵלֵכָה וְנִחְיֶה וְלֹא נָמוּת גַּם־אֲנַחְנוּ גַּם־אַתָּה
גַּם־טַפֵּנוּ׃ אָנֹכִי אֶעֶרְבֶּנּוּ מִיָּדִי תְּבַקְּשֶׁנּוּ אִם־לֹא הֲבִיאֹתִיו אֵלֶיךָ 9
וְהִצַּגְתִּיו לְפָנֶיךָ וְחָטָאתִי לְךָ כָּל־הַיָּמִים׃ כִּי לוּלֵא הִתְמַהְמָהְנוּ כִּי־ י
עַתָּה שַׁבְנוּ זֶה פַּעֲמָיִם׃ וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבִיהֶם אִם־כֵּן ׀ אֵפוֹא 11
זֹאת עֲשׂוּ קְחוּ מִזִּמְרַת הָאָרֶץ בִּכְלֵיכֶם וְהוֹרִידוּ לָאִישׁ מִנְחָה מְעַט
צֳרִי וּמְעַט דְּבַשׁ נְכֹאת וָלֹט בָּטְנִים וּשְׁקֵדִים׃ וְכֶסֶף מִשְׁנֶה קְחוּ בְיֶדְכֶם 12
וְאֶת־הַכֶּסֶף הַמּוּשָׁב בְּפִי אַמְתְּחֹתֵיכֶם תְּשִׁיבוּ בְיֶדְכֶם אוּלַי מִשְׁגֶּה הוּא׃
וְאֶת־אֲחִיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאִישׁ׃ וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים 13
לִפְנֵי הָאִישׁ וְשִׁלַּח לָכֶם אֶת־אֲחִיכֶם אַחֵר וְאֶת־בִּנְיָמִין וַאֲנִי כַּאֲשֶׁר 14
שָׁכֹלְתִּי שָׁכָלְתִּי׃ וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֶה־כֶּסֶף לָקְחוּ טו
בְיָדָם וְאֶת־בִּנְיָמִן וַיָּקוּמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעַמְדוּ לִפְנֵי יוֹסֵף׃ וַיַּרְא יוֹסֵף 16
אִתָּם אֶת־בִּנְיָמִין וַיֹּאמֶר לַאֲשֶׁר עַל־בֵּיתוֹ הָבֵא אֶת־הָאֲנָשִׁים הַבַּיְתָה
וּטְבֹחַ טֶבַח וְהָכֵן כִּי אִתִּי יֹאכְלוּ הָאֲנָשִׁים בַּצָּהֳרָיִם׃ וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר 17
אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף׃ וַיִּירְאוּ הָאֲנָשִׁים כִּי 18
הוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשָּׁב בְּאַמְתְּחֹתֵינוּ בַּתְּחִלָּה
אֲנַחְנוּ מוּבָאִים לְהִתְגֹּלֵל עָלֵינוּ וּלְהִתְנַפֵּל עָלֵינוּ וְלָקַחַת אֹתָנוּ לַעֲבָדִים
וְאֶת־חֲמֹרֵינוּ׃ וַיִּגְּשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח 19
הַבָּיִת׃ וַיֹּאמְרוּ בִּי אֲדֹנִי יָרֹד יָרַדְנוּ בַּתְּחִלָּה לִשְׁבָּר־אֹכֶל׃ וַיְהִי כִּי־ כ 21
בָאנוּ אֶל־הַמָּלוֹן וַנִּפְתְּחָה אֶת־אַמְתְּחֹתֵינוּ וְהִנֵּה כֶסֶף־אִישׁ בְּפִי אַמְתַּחְתּוֹ
כַּסְפֵּנוּ בְּמִשְׁקָלוֹ וַנָּשֶׁב אֹתוֹ בְיָדֵנוּ׃ וְכֶסֶף אַחֵר הוֹרַדְנוּ בְיָדֵנוּ לִשְׁבָּר־ 22
אֹכֶל לֹא יָדַעְנוּ מִי־שָׂם כַּסְפֵּנוּ בְּאַמְתְּחֹתֵינוּ׃ וַיֹּאמֶר שָׁלוֹם לָכֶם אַל־ 23
תִּירָאוּ אֱלֹהֵיכֶם וֵאלֹהֵי אֲבִיכֶם נָתַן לָכֶם מַטְמוֹן בְּאַמְתְּחֹתֵיכֶם כַּסְפְּכֶם
בָּא אֵלַי וַיּוֹצֵא אֲלֵהֶם אֶת־שִׁמְעוֹן׃ וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה 24
יוֹסֵף וַיִּתְּנוּ־מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְפּוֹא לַחֲמֹרֵיהֶם׃ וַיָּכִינוּ אֶת־ כה
הַמִּנְחָה עַד־בּוֹא יוֹסֵף בַּצָּהֳרָיִם כִּי שָׁמְעוּ כִּי־שָׁם יֹאכְלוּ לָחֶם׃ וַיָּבֹא 26
יוֹסֵף הַבַּיְתָה וַיָּבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבַּיְתָה וַיִּשְׁתַּחֲווּ־לוֹ
אָרְצָה׃ וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הֲשָׁלוֹם אֲבִיכֶם הַזָּקֵן אֲשֶׁר 27

א׳ דגוש v. 26.

28 אֲמַרְתֶּם הֲעוֹדֶנּוּ חָי׃ וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ לְאָבִינוּ עוֹדֶנּוּ חָי וַיִּקְּדוּ
29 וַיִּשְׁתַּחֲוֻיִ׃ וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת־בִּנְיָמִין אָחִיו בֶּן־אִמּוֹ וַיֹּאמֶר הֲזֶה
ל אֲחִיכֶם הַקָּטֹן אֲשֶׁר אֲמַרְתֶּם אֵלָי וַיֹּאמַר אֱלֹהִים יָחְנְךָ בְּנִי׃ וַיְמַהֵר
יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיְבַקֵּשׁ לִבְכּוֹת וַיָּבֹא הַחַדְרָה וַיֵּבְךְּ
31 שָׁמָּה׃ וַיִּרְחַץ פָּנָיו וַיֵּצֵא וַיִּתְאַפַּק וַיֹּאמֶר שִׂימוּ לֶחֶם׃ וַיָּשִׂימוּ לוֹ
32 לְבַדּוֹ וְלָהֶם לְבַדָּם וְלַמִּצְרִיִּם הָאֹכְלִים אִתּוֹ לְבַדָּם כִּי לֹא יוּכְלוּן
33 הַמִּצְרִים לֶאֱכָל אֶת־הָעִבְרִים לֶחֶם כִּי־תוֹעֵבָה הוּא לְמִצְרִים׃ וַיֵּשְׁבוּ
לְפָנָיו הַבְכֹר כִּבְכֹרָתוֹ וְהַצָּעִיר כִּצְעִרָתוֹ וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל־
34 רֵעֵהוּ׃ וַיִּשָּׂא מַשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם וַתֵּרֶב מַשְׂאַת בִּנְיָמִן מִמַּשְׂאֵת
כֻּלָּם חָמֵשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ׃

CHAPTER XLIV. מד

א וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלֵּא אֶת־אַמְתְּחֹת הָאֲנָשִׁים אֹכֶל כַּאֲשֶׁר
2 יוּכְלוּן שְׂאֵת וְשִׂים כֶּסֶף־אִישׁ בְּפִי אַמְתַּחְתּוֹ׃ וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף
תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֶת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר
3 4 דִּבֵּר׃ הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמֹרֵיהֶם׃ הֵם יָצְאוּ אֶת־
הָעִיר לֹא הִרְחִיקוּ וְיוֹסֵף אָמַר לַאֲשֶׁר עַל־בֵּיתוֹ קוּם רְדֹף אַחֲרֵי הָאֲנָשִׁים
ה וְהִשַּׂגְתָּם וְאָמַרְתָּ אֲלֵהֶם לָמָּה שִׁלַּמְתֶּם רָעָה תַּחַת טוֹבָה׃ הֲלוֹא זֶה
אֲשֶׁר יִשְׁתֶּה אֲדֹנִי בּוֹ וְהוּא נַחֵשׁ יְנַחֵשׁ בּוֹ הֲרֵעֹתֶם אֲשֶׁר עֲשִׂיתֶם׃
7 6 וַיַּשִּׂגֵם וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה׃ וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר
8 אֲדֹנִי כַּדְּבָרִים הָאֵלֶּה חָלִילָה לַעֲבָדֶיךָ מֵעֲשׂוֹת כַּדָּבָר הַזֶּה׃ הֵן כֶּסֶף
אֲשֶׁר מָצָאנוּ בְּפִי אַמְתְּחֹתֵינוּ הֱשִׁיבֹנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאֵיךְ נִגְנֹב
9 מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב׃ אֲשֶׁר יִמָּצֵא אִתּוֹ מֵעֲבָדֶיךָ וָמֵת וְגַם־
י אֲנַחְנוּ נִהְיֶה לַאדֹנִי לַעֲבָדִים׃ וַיֹּאמֶר גַּם־עַתָּה כִּדְבָרֵיכֶם כֵּן־הוּא אֲשֶׁר
11 יִמָּצֵא אִתּוֹ יִהְיֶה־לִּי עֶבֶד וְאַתֶּם תִּהְיוּ נְקִיִּם׃ וַיְמַהֲרוּ וַיּוֹרִדוּ
12 אִישׁ אֶת־אַמְתַּחְתּוֹ אַרְצָה וַיִּפְתְּחוּ אִישׁ אַמְתַּחְתּוֹ׃ וַיְחַפֵּשׂ בַּגָּדוֹל הֵחֵל
13 וּבַקָּטֹן כִּלָּה וַיִּמָּצֵא הַגְּבִיעַ בְּאַמְתַּחַת בִּנְיָמִן׃ וַיִּקְרְעוּ שִׂמְלֹתָם וַיַּעֲמֹס
14 אִישׁ עַל־חֲמֹרוֹ וַיָּשֻׁבוּ הָעִירָה׃ וַיָּבֹא יְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהוּא
ט״ו עוֹדֶנּוּ שָׁם וַיִּפְּלוּ לְפָנָיו אָרְצָה׃ וַיֹּאמֶר לָהֶם יוֹסֵף מֶה־הַמַּעֲשֶׂה הַזֶּה
16 אֲשֶׁר עֲשִׂיתֶם הֲלוֹא יְדַעְתֶּם כִּי־נַחֵשׁ יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמֹנִי׃ וַיֹּאמֶר
יְהוּדָה מַה־נֹּאמַר לַאדֹנִי מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק הָאֱלֹהִים מָצָא אֶת־
עֲוֹן עֲבָדֶיךָ הִנֶּנּוּ עֲבָדִים לַאדֹנִי גַּם־אֲנַחְנוּ גַּם אֲשֶׁר־נִמְצָא הַגָּבִיעַ בְּיָדוֹ׃

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v. 28. וישתחוו ק׳ v. 10. קמץ בז״ק

17 וַיֹּאמֶר חָלִילָה כִּי מֵעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגָּבִיעַ בְּיָדוֹ הוּא
יִהְיֶה־לִּי עָבֶד וְאַתֶּם עֲלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם׃
18 וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי
19 וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃ אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו לֵאמֹר
כ הֲיֵשׁ־לָכֶם אָב אוֹ־אָח׃ וַנֹּאמֶר אֶל־אֲדֹנִי יֶשׁ־לָנוּ אָב זָקֵן וְיֶלֶד זְקֻנִים קָטֹן
21 וְאָחִיו מֵת וַיִּוָּתֵר הוּא לְבַדּוֹ לְאִמּוֹ וְאָבִיו אֲהֵבוֹ׃ וַתֹּאמֶר אֶל־עֲבָדֶיךָ
22 הוֹרִדֻהוּ אֵלַי וְאָשִׂימָה עֵינִי עָלָיו׃ וַנֹּאמֶר אֶל־אֲדֹנִי לֹא־יוּכַל הַנַּעַר לַעֲזֹב
23 אֶת־אָבִיו וְעָזַב אֶת־אָבִיו וָמֵת׃ וַתֹּאמֶר אֶל־עֲבָדֶיךָ אִם־לֹא יֵרֵד אֲחִיכֶם
24 הַקָּטֹן אִתְּכֶם לֹא תֹסִפוּן לִרְאוֹת פָּנָי׃ וַיְהִי כִּי עָלִינוּ אֶל־עַבְדְּךָ אָבִי
25 וַנַּגֶּד־לוֹ אֶת דִּבְרֵי אֲדֹנִי׃ וַיֹּאמֶר אָבִינוּ שֻׁבוּ שִׁבְרוּ־לָנוּ מְעַט־אֹכֶל׃
כה 26 וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם־יֵשׁ אָחִינוּ הַקָּטֹן אִתָּנוּ וְיָרַדְנוּ כִּי־לֹא נוּכַל
27 לִרְאוֹת פְּנֵי הָאִישׁ וְאָחִינוּ הַקָּטֹן אֵינֶנּוּ אִתָּנוּ׃ וַיֹּאמֶר עַבְדְּךָ אָבִי אֵלֵינוּ
28 אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם יָלְדָה־לִּי אִשְׁתִּי׃ וַיֵּצֵא הָאֶחָד מֵאִתִּי וָאֹמַר אַךְ
29 טָרֹף טֹרַף וְלֹא רְאִיתִיו עַד־הֵנָּה׃ וּלְקַחְתֶּם גַּם־אֶת־זֶה מֵעִם פָּנַי וְקָרָהוּ
כ 30 אָסוֹן וְהוֹרַדְתֶּם אֶת־שֵׂיבָתִי בְּרָעָה שְׁאֹלָה׃ וְעַתָּה כְּבֹאִי אֶל־עַבְדְּךָ אָבִי
31 וְהַנַּעַר אֵינֶנּוּ אִתָּנוּ וְנַפְשׁוֹ קְשׁוּרָה בְנַפְשׁוֹ׃ וְהָיָה כִּרְאוֹתוֹ כִּי־אֵין הַנַּעַר
32 וָמֵת וְהוֹרִידוּ עֲבָדֶיךָ אֶת־שֵׂיבַת עַבְדְּךָ אָבִינוּ בְיָגוֹן שְׁאֹלָה׃ כִּי עַבְדְּךָ
עָרַב אֶת־הַנַּעַר מֵעִם אָבִי לֵאמֹר אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ וְחָטָאתִי לְאָבִי
33 כָּל־הַיָּמִים׃ וְעַתָּה יֵשֶׁב־נָא עַבְדְּךָ תַּחַת הַנַּעַר עֶבֶד לַאדֹנִי וְהַנַּעַר יַעַל
34 עִם־אֶחָיו׃ כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנַּעַר אֵינֶנּוּ אִתִּי פֶּן אֶרְאֶה בָּרָע
אֲשֶׁר יִמְצָא אֶת־אָבִי׃

CHAPTER XLV. מה

א וְלֹא־יָכֹל יוֹסֵף לְהִתְאַפֵּק לְכֹל הַנִּצָּבִים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי
וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אֶל־אֶחָיו׃ 2 וַיִּתֵּן אֶת־קֹלוֹ בִּבְכִי וַיִּשְׁמְעוּ
3 מִצְרַיִם וַיִּשְׁמַע בֵּית פַּרְעֹה׃ וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הַעוֹד אָבִי
4 חָי וְלֹא־יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהֲלוּ מִפָּנָיו׃ וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו
גְּשׁוּ־נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם אֲשֶׁר־מְכַרְתֶּם אֹתִי מִצְרַיְמָה׃
ה 5 וְעַתָּה ׀ אַל־תֵּעָצְבוּ וְאַל־יִחַר בְּעֵינֵיכֶם כִּי־מְכַרְתֶּם אֹתִי הֵנָּה כִּי לְמִחְיָה
6 שְׁלָחַנִי אֱלֹהִים לִפְנֵיכֶם׃ כִּי־זֶה שְׁנָתַיִם הָרָעָב בְּקֶרֶב הָאָרֶץ וְעוֹד חֲמֵשׁ
7 שָׁנִים אֲשֶׁר אֵין־חָרִישׁ וְקָצִיר׃ וַיְשַׁלְּחֵנִי אֱלֹהִים לִפְנֵיכֶם לָשׂוּם לָכֶם
8 שְׁאֵרִית בָּאָרֶץ וּלְהַחֲיוֹת לָכֶם לִפְלֵיטָה גְּדֹלָה׃ וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם

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v. 17. קמץ בז"ק

אֹתִי֙ הֵ֔נָּה כִּ֚י הָאֱלֹהִ֔ים וַיְשִׂימֵ֥נִי לְאָ֖ב לְפַרְעֹ֑ה וּלְאָד֣וֹן לְכָל־בֵּיתוֹ֒ וּמֹשֵׁ֗ל
9 בְּכָל־אֶ֥רֶץ מִצְרָֽיִם׃ מַהֲרוּ֙ וַעֲל֣וּ אֶל־אָבִ֔י וַאֲמַרְתֶּ֥ם אֵלָ֖יו כֹּ֣ה אָמַ֣ר
בִּנְךָ֣ יוֹסֵ֗ף שָׂמַ֤נִי אֱלֹהִים֙ לְאָד֣וֹן לְכָל־מִצְרָ֔יִם רְדָ֥ה אֵלַ֖י אַל־תַּעֲמֹֽד׃
י וְיָשַׁבְתָּ֞ בְּאֶ֤רֶץ־גֹּ֙שֶׁן֙ וְהָיִ֣יתָ קָר֣וֹב אֵלַ֔י אַתָּ֖ה וּבָנֶ֑יךָ וּבְנֵ֤י בָנֶ֙יךָ֙ וְצֹאנְךָ֣
11 וּבְקָרְךָ֔ וְכָל־אֲשֶׁר־לָ֖ךְ׃ וְכִלְכַּלְתִּ֥י אֹתְךָ֛ שָׁ֖ם כִּֽי־ע֣וֹד חָמֵ֑שׁ שָׁנִ֗ים רָעָ֙ב
12 פֶּן־תִּוָּרֵ֞שׁ אַתָּ֤ה וּבֵיתְךָ֙ וְכֹל־אֲשֶׁר־לָ֔ךְ׃ וְהִנֵּ֣ה עֵינֵיכֶ֗ם רֹא֙וֹת֙ וְעֵינֵ֣י
13 אָחִ֔י בִּנְיָמִ֖ין כִּֽי־פִ֣י הַמְדַבֵּ֑ר אֲלֵיכֶֽם׃ וְהִגַּדְתֶּ֨ם לְאָבִ֜י אֶת־כָּל־כְּבוֹדִ֗י
בְּמִצְרַ֙יִם֙ וְאֵ֣ת כָּל־אֲשֶׁ֣ר רְאִיתֶ֔ם וּמִהַרְתֶּ֖ם וְהוֹרַדְתֶּ֥ם אֶת־אָבִ֖י הֵֽנָּה׃
14 ט וַיִּפֹּ֞ל עַל־צַוְּארֵ֤י בִנְיָמִן֙ אָחִ֔יו וַיֵּ֖בְךְּ וּבִנְיָמִ֑ן בָּכָ֖ה עַל־צַוָּארָֽיו׃ וַיְנַשֵּׁ֥ק
16 לְכָל־אֶחָ֖יו וַיֵּ֣בְךְּ עֲלֵהֶ֑ם וְאַחֲרֵי֙ כֵּ֣ן דִּבְּר֣וּ אֶחָ֔יו אִתּֽוֹ׃ וְהַקֹּ֛ל נִשְׁמַ֥ע
בֵּית־פַּרְעֹ֖ה לֵאמֹ֑ר בָּ֣אוּ אֲחֵ֣י יוֹסֵ֔ף וַיִּיטַ֥ב בְּעֵינֵ֖י פַּרְעֹ֥ה וּבְעֵינֵ֖י עֲבָדָֽיו׃
17 וַיֹּ֤אמֶר פַּרְעֹה֙ אֶל־יוֹסֵ֔ף אֱמֹ֖ר אֶל־אַחֶ֑יךָ זֹ֣את עֲשׂ֗וּ טְעֻ֙נוּ֙ אֶת־בְּעִירְכֶ֔ם
18 וּלְכ֖וּ־בֹ֑אוּ אַ֥רְצָה כְּנָֽעַן׃ וְקֹ֣חוּ אֶת־אֲבִיכֶ֗ם וְאֶת־בָּתֵּיכֶם֙ וּבֹ֣אוּ אֵלַ֔י
19 וְאֶתְּנָ֥ה לָכֶ֖ם אֶת־טוּב֙ אֶ֣רֶץ מִצְרַ֔יִם וְאִכְל֖וּ אֶת־חֵ֥לֶב הָאָֽרֶץ׃ וְאַתָּ֣ה
צֻוֵּ֔יתָה זֹ֣את עֲשׂ֔וּ קְח֥וּ לָכֶ֛ם מֵאֶ֥רֶץ מִצְרַ֖יִם עֲגָל֣וֹת לְטַפְּכֶ֑ם וְלִנְשֵׁיכֶם֙
כ וּנְשָׂאתֶ֖ם אֶת־אֲבִיכֶ֥ם וּבָאתֶֽם׃ וְעֵינְכֶ֗ם אַל־תָּח֙וֹס֙ עַל־כְּלֵיכֶ֔ם כִּי־טוּב֙ כָּל־
21 אֶ֥רֶץ מִצְרַ֖יִם לָכֶ֥ם הִֽוא׃ וַיַּֽעֲשׂוּ־כֵ֣ן בְּנֵ֣י יִשְׂרָאֵ֑ל וַיִּתֵּ֨ן לָהֶ֜ם יוֹסֵ֗ף
22 עֲגָל֣וֹת עַל־פִּ֣י פַרְעֹ֔ה וַיִּתֶּן־לָהֶ֖ם צֵדָ֥ה לַדָּֽרֶךְ׃ לְכֻלָּ֗ם נָתַ֤ן לָאִישׁ֙ חֲלִפ֣וֹת
23 שְׂמָלֹ֔ת וּלְבִנְיָמִ֗ן נָתַ֙ן שְׁלֹ֣שׁ מֵא֔וֹת כֶּ֖סֶף וְחָמֵ֣שׁ חֲלִפֹ֣ת שְׂמָלֹֽת׃ וּלְאָבִ֖יו
שָׁלַ֣ח כְּזֹ֑את עֲשָׂרָ֤ה חֲמֹרִים֙ נֹשְׂאִ֔ים מִטּ֖וּב מִצְרַ֑יִם וְעֶשֶׂר֙ אֲתֹנֹ֣ת נֹשְׂא֔וֹת
24 בֶּ֥ר וָלֶ֖חֶם וּמָזֹ֥ון לְאָבִ֖יו לַדָּֽרֶךְ׃ וַיְשַׁלַּ֥ח אֶת־אֶחָ֖יו וַיֵּלֵ֑כוּ וַיֹּ֣אמֶר אֲלֵהֶ֔ם
כה אַל־תִּרְגְּז֖וּ בַּדָּֽרֶךְ׃ וַיַּֽעֲל֡וּ מִמִּצְרַ֩יִם֩ וַיָּבֹ֨אוּ אֶ֜רֶץ כְּנַ֗עַן אֶל־יַעֲקֹ֥ב אֲבִיהֶֽם׃
26 וַיַּגִּ֤דוּ לוֹ֙ לֵאמֹ֔ר ע֥וֹד יוֹסֵ֖ף חַ֑י וְכִי־הֽוּא֙ מֹשֵׁ֣ל בְּכָל־אֶ֔רֶץ מִצְרָ֖יִם וַיָּ֥פָג
27 לִבּ֖וֹ כִּ֥י לֹא־הֶאֱמִ֖ין לָהֶֽם׃ וַיְדַבְּר֣וּ אֵלָ֔יו אֵ֚ת כָּל־דִּבְרֵ֣י יוֹסֵ֔ף אֲשֶׁ֥ר דִּבֶּ֖ר
אֲלֵהֶ֑ם וַיַּ֣רְא אֶת־הָעֲגָל֡וֹת אֲשֶׁר־שָׁלַ֣ח יוֹסֵף֩ לָשֵׂ֨את אֹת֜וֹ וַתְּחִ֥י רוּחַ֙
28 יַעֲקֹ֣ב אֲבִיהֶ֔ם׃ וַיֹּ֣אמֶר יִשְׂרָאֵ֔ל רַ֥ב עוֹד־יוֹסֵ֖ף בְּנִ֣י חָ֑י אֵ֚לְכָה וְאֶרְאֶ֣נּוּ
בְּטֶ֥רֶם אָמֽוּת׃

CHAPTER XLVI. מו

א וַיִּסַּ֣ע יִשְׂרָאֵ֔ל וְכָל־אֲשֶׁר־לֹ֑ו וַיָּבֹ֣א בְּאֵרָ֣ה שָׁבַ֔ע וַיִּזְבַּ֖ח זְבָחִ֥ים לֵאלֹהֵ֖י
2 אָבִ֥יו יִצְחָֽק׃ וַיֹּ֨אמֶר אֱלֹהִ֜ים לְיִשְׂרָאֵ֗ל בְּמַרְאֹ֣ת הַלָּ֔יְלָה וַיֹּ֖אמֶר יַעֲקֹ֥ב
3 יַעֲקֹ֛ב וַיֹּ֖אמֶר הִנֵּֽנִי׃ וַיֹּ֗אמֶר אָנֹכִ֤י הָאֵל֙ אֱלֹהֵ֣י אָבִ֔יךָ אַל־תִּירָ֣א מֵרְדָ֔ה
4 מִצְרַ֖יְמָה כִּֽי־לְג֥וֹי גָּד֛וֹל אֲשִׂימְךָ֖ שָֽׁם׃ אָנֹכִ֞י אֵ֣רֵד עִמְּךָ֗ מִצְרַ֙יְמָה֙

וְאָנֹכִי אַעֲלֹךְ גַּם־עָלֹה וְיוֹסֵף יָדוֹ עַל־עֵינֶיךָ׃ וַיָּקָם יַעֲקֹב מִבְּאֵר ה
שָׁבַע וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם וְאֶת־נְשֵׁיהֶם
בָּעֲגָלוֹת אֲשֶׁר־שָׁלַח פַּרְעֹה לָשֵׂאת אֹתוֹ׃ וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־ 6
רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנַעַן וַיָּבֹאוּ מִצְרַיְמָה יַעֲקֹב וְכָל־זַרְעוֹ
אִתּוֹ׃ בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבְנוֹת בָּנָיו וְכָל־זַרְעוֹ הֵבִיא אִתּוֹ 7
מִצְרַיְמָה׃ פ

III. The Ten Commandments, *Exodus* 20 : 1–21.

וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃ ס אָנֹכִי א 2
יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃ לֹא־ 3
יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי׃ לֹא־תַעֲשֶׂה־לְךָ פֶסֶל ׀ וְכָל־תְּמוּנָה 4
אֲשֶׁר בַּשָּׁמַיִם ׀ מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם ׀ מִתַּחַת
לָאָרֶץ׃ לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל ה
קַנָּא פֹּקֵד עֲוֹן אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי׃ וְעֹשֶׂה 6
חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי׃ ס לֹא תִשָּׂא אֶת־שֵׁם־ 7
יְהוָה אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ
לַשָּׁוְא׃ פ זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃ שֵׁשֶׁת יָמִים תַּעֲבֹד 9 8
וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ׃ וְיוֹם הַשְּׁבִיעִי שַׁבָּת ׀ לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה י
כָל־מְלָאכָה אַתָּה ׀ וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר
בִּשְׁעָרֶיךָ׃ כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם 11
וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת
וַיְקַדְּשֵׁהוּ׃ ס כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן יַאֲרִכוּן יָמֶיךָ 12
עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ ס לֹא תִרְצָח׃ 13
ס לֹא תִנְאָף׃ ס לֹא תִגְנֹב׃ ס 14
טו
לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר׃ ס לֹא תַחְמֹד בֵּית רֵעֶךָ ס 16
לֹא־תַחְמֹד אֵשֶׁת רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ׃ 17
ס וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר 18
וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃ וַיֹּאמְרוּ אֶל־מֹשֶׁה 19
דַּבֶּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת׃ וַיֹּאמֶר כ
מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים
וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶחֱטָאוּ׃ וַיַּעֲמֹד הָעָם מֵרָחֹק 21
וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹהִים׃

IV. The Life of Samson, *Judges* 13–16.

CHAPTER XIII. יג

א וַיֹּסִיפוּ בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד־
2 פְּלִשְׁתִּים אַרְבָּעִים שָׁנָה׃ וַיְהִי אִישׁ אֶחָד מִצָּרְעָה מִמִּשְׁפַּחַת
3 הַדָּנִי וּשְׁמוֹ מָנוֹחַ וְאִשְׁתּוֹ עֲקָרָה וְלֹא יָלָדָה׃ וַיֵּרָא מַלְאַךְ־יְהוָה אֶל־
הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הִנֵּה־נָא אַתְּ־עֲקָרָה וְלֹא יָלַדְתְּ וְהָרִית וְיָלַדְתְּ בֵּן׃
4 ה וְעַתָּה הִשָּׁמְרִי נָא וְאַל־תִּשְׁתִּי יַיִן וְשֵׁכָר וְאַל־תֹּאכְלִי כָּל־טָמֵא׃ כִּי
הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ כִּי־נְזִיר אֱלֹהִים יִהְיֶה
6 הַנַּעַר מִן־הַבֶּטֶן וְהוּא יָחֵל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים׃ וַתָּבֹא
הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמַרְאֵהוּ כְּמַרְאֵה
מַלְאַךְ הָאֱלֹהִים נוֹרָא מְאֹד וְלֹא שְׁאִלְתִּיהוּ אֵי־מִזֶּה הוּא וְאֶת־שְׁמוֹ
7 לֹא־הִגִּיד לִי׃ וַיֹּאמֶר לִי הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן וְעַתָּה אַל־תִּשְׁתִּי יַיִן וְשֵׁכָר
וְאַל־תֹּאכְלִי כָּל־טָמְאָה כִּי־נְזִיר אֱלֹהִים יִהְיֶה הַנַּעַר מִן־הַבֶּטֶן
8 עַד־יוֹם מוֹתוֹ׃ וַיֶּעְתַּר מָנוֹחַ אֶל־יְהוָה וַיֹּאמַר בִּי אֲדוֹנָי אִישׁ
הָאֱלֹהִים אֲשֶׁר שָׁלַחְתָּ יָבוֹא־נָא עוֹד אֵלֵינוּ וְיוֹרֵנוּ מַה־נַּעֲשֶׂה לַנַּעַר
9 הַיּוּלָּד׃ וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מָנוֹחַ וַיָּבֹא מַלְאַךְ הָאֱלֹהִים עוֹד אֶל־
הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה וּמָנוֹחַ אִישָׁהּ אֵין עִמָּהּ׃ וַתְּמַהֵר הָאִשָּׁה
וַתָּרָץ וַתַּגֶּד לְאִישָׁהּ וַתֹּאמֶר אֵלָיו הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא
11 בַּיּוֹם אֵלָי׃ וַיָּקָם וַיֵּלֶךְ מָנוֹחַ אַחֲרֵי אִשְׁתּוֹ וַיָּבֹא אֶל־הָאִישׁ וַיֹּאמֶר
12 לוֹ הַאַתָּה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנִי׃ וַיֹּאמֶר מָנוֹחַ
13 עַתָּה יָבֹא דְבָרֶיךָ מַה־יִּהְיֶה מִשְׁפַּט הַנַּעַר וּמַעֲשֵׂהוּ׃ וַיֹּאמֶר מַלְאַךְ
14 יְהוָה אֶל־מָנוֹחַ מִכֹּל אֲשֶׁר־אָמַרְתִּי אֶל־הָאִשָּׁה תִּשָּׁמֵר׃ מִכֹּל אֲשֶׁר־יֵצֵא
מִגֶּפֶן הַיַּיִן לֹא תֹאכַל וְיַיִן וְשֵׁכָר אַל־תֵּשְׁתְּ וְכָל־טָמְאָה אַל־תֹּאכַל כֹּל
ט אֲשֶׁר־צִוִּיתִיהָ תִּשְׁמֹר׃ וַיֹּאמֶר מָנוֹחַ אֶל־מַלְאַךְ יְהוָה נַעְתָּרֶה־נָּא אוֹתָךְ
16 וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עִזִּים׃ וַיֹּאמֶר מַלְאַךְ יְהוָה אֶל־מָנוֹחַ אִם־תַּעְצְרֵנִי
לֹא־אֹכַל בְּלַחְמֶךָ וְאִם־תַּעֲשֶׂה עֹלָה לַיהוָה תַּעֲלֶנָּה כִּי לֹא־יָדַע מָנוֹחַ
17 כִּי־מַלְאַךְ יְהוָה הוּא׃ וַיֹּאמֶר מָנוֹחַ אֶל־מַלְאַךְ יְהוָה מִי שְׁמֶךָ כִּי־יָבֹא
18 דְבָרְךָ וְכִבַּדְנוּךָ׃ וַיֹּאמֶר לוֹ מַלְאַךְ יְהוָה לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי
19 וְהוּא פֶלְאִי׃ וַיִּקַּח מָנוֹחַ אֶת־גְּדִי הָעִזִּים וְאֶת־הַמִּנְחָה וַיַּעַל עַל־
כ הַצּוּר לַיהוָה וּמַפְלִא לַעֲשׂוֹת וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים׃ וַיְהִי בַּעֲלוֹת
הַלַּהַב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיְמָה וַיַּעַל מַלְאַךְ־יְהוָה בְּלַהַב הַמִּזְבֵּחַ

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v. 2. הפטרת נשא v. 8. הל׳ בדגש v. 17. יתיר ו׳ v. 18. כ״א במקף יתיר א׳

וּמָנַיִם וְאִשְׁתּוֹ רֹאִים וַיִּפְלוּ עַל־פְּנֵיהֶם אָרְצָה׃ וְלֹא־יָסַף עוֹד מַלְאַךְ 21
יְהוָה לְהֵרָאֹה אֶל־מָנוֹחַ וְאֶל־אִשְׁתּוֹ אָז יָדַע מָנוֹחַ כִּי־מַלְאַךְ יְהוָה
הִוּא׃ וַיֹּאמֶר מָנוֹחַ אֶל־אִשְׁתּוֹ מוֹת נָמוּת כִּי אֱלֹהִים רָאִינוּ׃ וַתֹּאמֶר 22
23 לוֹ אִשְׁתּוֹ לוּ חָפֵץ יְהוָה לַהֲמִיתֵנוּ לֹא־לָקַח מִיָּדֵנוּ עֹלָה וּמִנְחָה וְלֹא
הֶרְאָנוּ אֶת־כָּל־אֵלֶּה וְכָעֵת לֹא הִשְׁמִיעָנוּ כָּזֹאת׃ וַתֵּלֶד הָאִשָּׁה בֵּן 24
וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ יְהוָה׃ וַתָּחֶל רוּחַ כה
יְהוָה לְפַעֲמוֹ בְּמַחֲנֵה־דָן בֵּין צָרְעָה וּבֵין אֶשְׁתָּאֹל׃

CHAPTER XIV. יד

וַיֵּרֶד שִׁמְשׁוֹן תִּמְנָתָה וַיַּרְא אִשָּׁה בְּתִמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים׃ וַיַּעַל א 2
וַיַּגֶּד לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רָאִיתִי בְתִמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים
וְעַתָּה קְחוּ־אוֹתָהּ לִי לְאִשָּׁה׃ וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הַאֵין בִּבְנוֹת 3
אַחֶיךָ וּבְכָל־עַמִּי אִשָּׁה כִּי־אַתָּה הוֹלֵךְ לָקַחַת אִשָּׁה מִפְּלִשְׁתִּים הֶעֲרֵלִים
וַיֹּאמֶר שִׁמְשׁוֹן אֶל־אָבִיו אוֹתָהּ קַח־לִי כִּי־הִיא יָשְׁרָה בְעֵינָי׃ וְאָבִיו 4
וְאִמּוֹ לֹא יָדְעוּ כִּי מֵיְהוָה הִיא כִּי־תֹאֲנָה הִיא־מְבַקֵּשׁ מִפְּלִשְׁתִּים וּבָעֵת
הַהִיא פְּלִשְׁתִּים מֹשְׁלִים בְּיִשְׂרָאֵל׃ וַיֵּרֶד שִׁמְשׁוֹן וְאָבִיו וְאִמּוֹ תִּמְנָתָה ה
וַיָּבֹאוּ עַד־כַּרְמֵי תִמְנָתָה וְהִנֵּה כְפִיר אֲרָיוֹת שֹׁאֵג לִקְרָאתוֹ׃ וַתִּצְלַח 6
עָלָיו רוּחַ יְהוָה וַיְשַׁסְּעֵהוּ כְּשַׁסַּע הַגְּדִי וּמְאֵומָה אֵין בְּיָדוֹ וְלֹא הִגִּיד
לְאָבִיו וּלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה׃ וַיֵּרֶד וַיְדַבֵּר לָאִשָּׁה וַתִּישַׁר בְּעֵינֵי 7
שִׁמְשׁוֹן׃ וַיָּשָׁב מִיָּמִים לְקַחְתָּהּ וַיָּסַר לִרְאוֹת אֶת מַפֶּלֶת הָאֲרִיֵה וְהִנֵּה 8
עֲדַת דְּבֹרִים בְּגוּיַת הָאֲרִיֵה וּדְבָשׁ׃ וַיִּרְדֵּהוּ אֶל־כַּפָּיו וַיֵּלֵךְ הָלוֹךְ 9
וְאָכֹל וַיֵּלֶךְ אֶל־אָבִיו וְאֶל־אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאכֵלוּ וְלֹא־הִגִּיד לָהֶם כִּי
מִגְוִיַּת הָאֲרִיֵה רָדָה הַדְּבָשׁ׃ וַיֵּרֶד אָבִיהוּ אֶל־הָאִשָּׁה וַיַּעַשׂ שָׁם י
שִׁמְשׁוֹן מִשְׁתֶּה כִּי כֵן יַעֲשׂוּ הַבַּחוּרִים׃ וַיְהִי כִּרְאוֹתָם אוֹתוֹ וַיִּקְחוּ 11
שְׁלֹשִׁים מֵרֵעִים וַיִּהְיוּ אִתּוֹ׃ וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן אָחוּדָה־נָּא לָכֶם 12
חִידָה אִם־הַגֵּד תַּגִּידוּ אוֹתָהּ לִי שִׁבְעַת יְמֵי הַמִּשְׁתֶּה וּמְצָאתֶם וְנָתַתִּי
לָכֶם שְׁלֹשִׁים סְדִינִים וּשְׁלֹשִׁים חֲלִפֹת בְּגָדִים׃ וְאִם־לֹא תוּכְלוּ לְהַגִּיד 13
לִי וּנְתַתֶּם אַתֶּם לִי שְׁלֹשִׁים סְדִינִים וּשְׁלֹשִׁים חֲלִיפוֹת בְּגָדִים וַיֹּאמְרוּ
לוֹ חִידָתְךָ חִידָתֶךָ וְנִשְׁמָעֶנָּה׃ וַיֹּאמֶר לָהֶם מֵהָאֹכֵל יָצָא מַאֲכָל וּמֵעָז 14
יָצָא מָתוֹק וְלֹא יָכְלוּ לַהֲגִיד חִידָה שְׁלֹשֶׁת יָמִים׃ וַיְהִי ׀ בַּיּוֹם טו
הַשְּׁבִיעִי וַיֹּאמְרוּ לְאֵשֶׁת־שִׁמְשׁוֹן פַּתִּי אֶת־אִישֵׁךְ וְיַגֶּד־לָנוּ אֶת־הַחִידָה
פֶּן־נִשְׂרֹף אוֹתָךְ וְאֶת־בֵּית אָבִיךְ בָּאֵשׁ הֲלְיָרְשֵׁנוּ קְרָאתֶם לָנוּ הֲלֹא

ע״כ v. 25.

16 וַתִּבְךְּ אֵשֶׁת שִׁמְשׁוֹן עָלָיו וַתֹּאמֶר רַק־שָׂנֵאתָנִי וְלֹא אֲהַבְתָּנִי חִידָה
חָדְתָּה לִבְנֵי עַמִּי וְלִי לֹא הִגַּדְתָּה וַיֹּאמֶר לָהּ הִנֵּה לְאָבִי וּלְאִמִּי לֹא
17 הִגַּדְתִּי וְלָךְ אַגִּיד׃ וַתִּבְךְּ עָלָיו שִׁבְעַת הַיָּמִים אֲשֶׁר־הָיָה לָהֶם הַמִּשְׁתֶּה
וַיְהִי ׀ בַּיּוֹם הַשְּׁבִיעִי וַיַּגֶּד־לָהּ כִּי הֵצִיקָתְהוּ וַתַּגֶּד הַחִידָה לִבְנֵי
18 עַמָּהּ׃ וַיֹּאמְרוּ לוֹ אַנְשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי בְּטֶרֶם יָבֹא הַחַרְסָה
מַה־מָּתָוֹק מִדְּבַשׁ וּמֶה עַז מֵאֲרִי וַיֹּאמֶר לָהֶם לוּלֵא חֲרַשְׁתֶּם בְּעֶגְלָתִי
19 לֹא מְצָאתֶם חִידָתִי׃ וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַיֵּרֶד אַשְׁקְלוֹן וַיַּךְ
מֵהֶם ׀ שְׁלֹשִׁים אִישׁ וַיִּקַּח אֶת־חֲלִיצוֹתָם וַיִּתֵּן הַחֲלִיפוֹת לְמַגִּידֵי
כ הַחִידָה וַיִּחַר אַפּוֹ וַיַּעַל בֵּית אָבִיהוּ׃ וַתְּהִי אֵשֶׁת שִׁמְשׁוֹן לְמֵרֵעֵהוּ
אֲשֶׁר רֵעֶה לוֹ׃

CHAPTER XV. טו

א וַיְהִי מִיָּמִים בִּימֵי קְצִיר־חִטִּים וַיִּפְקֹד שִׁמְשׁוֹן אֶת־אִשְׁתּוֹ בִּגְדֵי עִזִּים
2 וַיֹּאמֶר אָבְאָה אֶל־אִשְׁתִּי הֶחֱדָרָה וְלֹא־נָתַן אָבִיהָ לָבוֹא׃ וַיֹּאמֶר
אָבִיהָ אָמֹר אָמַרְתִּי כִּי־שָׂנֹא שְׂנֵאתָהּ וָאֶתְּנֶנָּה לְמֵרֵעֶךָ הֲלֹא אֲחוֹתָהּ
3 הַקְּטַנָּה טוֹבָה מִמֶּנָּה תִּהְיֶה־נָּא לְךָ תַּחְתֶּיהָ׃ וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן
4 נְקִיתִי הַפַּעַם מִפְּלִשְׁתִּים כִּי־עֹשֶׂה אֲנִי עִמָּם רָעָה׃ וַיֵּלֶךְ שִׁמְשׁוֹן וַיִּלְכֹּד
שְׁלֹשׁ־מֵאוֹת שׁוּעָלִים וַיִּקַּח לַפִּדִּים וַיֵּפֶן זָנָב אֶל־זָנָב וַיָּשֶׂם לַפִּיד
ה אֶחָד בֵּין־שְׁנֵי הַזְּנָבוֹת בַּתָּוֶךְ׃ וַיַּבְעֵר־אֵשׁ בַּלַּפִּידִים וַיְשַׁלַּח בְּקָמוֹת
6 פְּלִשְׁתִּים וַיַּבְעֵר מִגָּדִישׁ וְעַד־קָמָה וְעַד־כֶּרֶם זָיִת׃ וַיֹּאמְרוּ פְּלִשְׁתִּים
מִי עָשָׂה זֹאת וַיֹּאמְרוּ שִׁמְשׁוֹן חֹתַן הַתִּמְנִי כִּי לָקַח אֶת־אִשְׁתּוֹ
וַיִּתְּנָהּ לְמֵרֵעֵהוּ וַיַּעֲלוּ פְּלִשְׁתִּים וַיִּשְׂרְפוּ אוֹתָהּ וְאֶת־אָבִיהָ בָּאֵשׁ׃
7 וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן אִם־תַּעֲשׂוּן כָּזֹאת כִּי אִם־נָקַמְתִּי בָכֶם וְאַחַר
8 אֶחְדָּל׃ וַיַּךְ אוֹתָם שׁוֹק עַל־יָרֵךְ מַכָּה גְדוֹלָה וַיֵּרֶד וַיֵּשֶׁב בִּסְעִיף סֶלַע
9 עֵיטָם׃ וַיַּעֲלוּ פְּלִשְׁתִּים וַיַּחֲנוּ בִּיהוּדָה וַיִּנָּטְשׁוּ בַּלֶּחִי׃ וַיֹּאמְרוּ
אִישׁ יְהוּדָה לָמָּה עֲלִיתֶם עָלֵינוּ וַיֹּאמְרוּ לֶאֱסֹר אֶת־שִׁמְשׁוֹן עָלִינוּ
11 לַעֲשׂוֹת לוֹ כַּאֲשֶׁר עָשָׂה לָנוּ׃ וַיֵּרְדוּ שְׁלֹשֶׁת אֲלָפִים אִישׁ מִיהוּדָה אֶל־
סְעִיף סֶלַע עֵיטָם וַיֹּאמְרוּ לְשִׁמְשׁוֹן הֲלֹא יָדַעְתָּ כִּי־מֹשְׁלִים בָּנוּ פְּלִשְׁתִּים
וּמַה־זֹּאת עָשִׂיתָ לָּנוּ וַיֹּאמֶר לָהֶם כַּאֲשֶׁר עָשׂוּ לִי כֵּן עָשִׂיתִי לָהֶם׃
12 וַיֹּאמְרוּ לוֹ לֶאֱסָרְךָ יָרַדְנוּ לְתִתְךָ בְּיַד־פְּלִשְׁתִּים וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן
13 הִשָּׁבְעוּ לִי פֶּן־תִּפְגְּעוּן בִּי אַתֶּם׃ וַיֹּאמְרוּ לוֹ לֹא אֲמֹר לֹא כִּי־אָסֹר
נֶאֱסָרְךָ וּנְתַנּוּךָ בְּיָדָם וְהָמֵת לֹא נְמִיתֶךָּ וַיַּאַסְרֻהוּ בִּשְׁנֵי עֲבֹתִים
14 חֲדָשִׁים וַיַּעֲלוּהוּ מִן־הַסֶּלַע׃ הִיא־בָא עַד־לֶחִי וּפְלִשְׁתִּים הֵרִיעוּ לִקְרָאתוֹ

וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַתְּהִלֶּינָה חֲצֵבְתִים אֲשֶׁר־עַל־זְרֹעוֹתָיו כַּפִּשְׁתִּים
אֲשֶׁר בָּעֲרוּ בָאֵשׁ וַיִּמַּסּוּ אֱסוּרָיו מֵעַל יָדָיו׃ וַיִּמְצָא לְחִי־חֲמוֹר טְרִיָּה טז
וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ וַיַּךְ־בָּהּ אֶלֶף אִישׁ׃ וַיֹּאמֶר שִׁמְשׁוֹן בִּלְחִי חֲמוֹר 16
חֲמֹר חֲמֹרָתַיִם בִּלְחִי הֲכִיתִי אֶלֶף אִישׁ׃ וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר 17
וַיַּשְׁלֵךְ הַלְּחִי מִיָּדוֹ וַיִּקְרָא לַמָּקוֹם הַהוּא רָמַת לֶחִי׃ וַיִּצְמָּא מְאֹד 18
וַיִּקְרָא אֶל־יְהוָה וַיֹּאמַר אַתָּה נָתַתָּ בְּיַד־עַבְדְּךָ אֶת־הַתְּשׁוּעָה הַגְּדֹלָה
הַזֹּאת וְעַתָּה אָמוּת בַּצָּמָא וְנָפַלְתִּי בְּיַד הָעֲרֵלִים׃ וַיִּבְקַע אֱלֹהִים 19
אֶת־הַמַּכְתֵּשׁ אֲשֶׁר־בַּלֶּחִי וַיֵּצְאוּ מִמֶּנּוּ מָיִם וַיֵּשְׁתְּ וַתָּשָׁב רוּחוֹ וַיֶּחִי
עַל־כֵּן ׀ קָרָא שְׁמָהּ עֵין הַקּוֹרֵא אֲשֶׁר בַּלֶּחִי עַד הַיּוֹם הַזֶּה׃ וַיִּשְׁפֹּט כ
אֶת־יִשְׂרָאֵל בִּימֵי פְלִשְׁתִּים עֶשְׂרִים שָׁנָה׃

CHAPTER XVI. יו

וַיֵּלֶךְ שִׁמְשׁוֹן עַזָּתָה וַיַּרְא־שָׁם אִשָּׁה זוֹנָה וַיָּבֹא אֵלֶיהָ׃ לֵאמֹר ׀ א 2
בָּא שִׁמְשׁוֹן הֵנָּה וַיָּסֹבּוּ וַיֶּאֶרְבוּ־לוֹ כָל־הַלַּיְלָה בְּשַׁעַר הָעִיר וַיִּתְחָרְשׁוּ
כָּל־הַלַּיְלָה לֵאמֹר עַד־אוֹר הַבֹּקֶר וַהֲרַגְנֻהוּ׃ וַיִּשְׁכַּב שִׁמְשׁוֹן עַד־חֲצִי 3
הַלַּיְלָה וַיָּקָם ׀ בַּחֲצִי הַלַּיְלָה וַיֶּאֱחֹז בְּדַלְתוֹת שַׁעַר־הָעִיר וּבְשְׁתֵּי
הַמְּזוּזוֹת וַיִּסָּעֵם עִם־הַבְּרִיחַ וַיָּשֶׂם עַל־כְּתֵפָיו וַיַּעֲלֵם אֶל־רֹאשׁ הָהָר
אֲשֶׁר עַל־פְּנֵי חֶבְרוֹן׃ וַיְהִי אַחֲרֵי־כֵן וַיֶּאֱהַב אִשָּׁה בְּנַחַל שׂוֹרֵק 4
וּשְׁמָהּ דְּלִילָה׃ וַיַּעֲלוּ אֵלֶיהָ סַרְנֵי פְלִשְׁתִּים וַיֹּאמְרוּ לָהּ פַּתִּי אוֹתוֹ ה
וּרְאִי בַּמֶּה כֹחוֹ גָדוֹל וּבַמֶּה נוּכַל לוֹ וַנַּאַסְרֵנְהוּ לְעַנּוֹתוֹ וַאֲנַחְנוּ
נִתַּן־לָךְ אִישׁ אֶלֶף וּמֵאָה כֶּסֶף׃ וַתֹּאמֶר דְּלִילָה אֶל־שִׁמְשׁוֹן הַגִּידָה־נָּא 6
לִי בַּמֶּה כֹּחֲךָ גָדוֹל וּבַמֶּה תֵּאָסֵר לְעַנּוֹתֶךָ׃ וַיֹּאמֶר אֵלֶיהָ שִׁמְשׁוֹן אִם־ 7
יַאַסְרֻנִי בְּשִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא־חֹרָבוּ וְחָלִיתִי וְהָיִיתִי כְּאַחַד
הָאָדָם׃ וַיַּעֲלוּ־לָהּ סַרְנֵי פְלִשְׁתִּים שִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא־חֹרָבוּ 8
וַתַּאַסְרֵהוּ בָהֶם׃ וְהָאֹרֵב יֹשֵׁב לָהּ בַּחֶדֶר וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים 9
עָלַיִךְ שִׁמְשׁוֹן וַיְנַתֵּק אֶת־הַיְתָרִים כַּאֲשֶׁר יִנָּתֵק פְּתִיל־הַנְּעֹרֶת בַּהֲרִיחוֹ
אֵשׁ וְלֹא נוֹדַע כֹּחוֹ׃ וַתֹּאמֶר דְּלִילָה אֶל־שִׁמְשׁוֹן הִנֵּה הֵתַלְתָּ בִּי ו
וַתְּדַבֶּר אֵלַי כְּזָבִים עַתָּה הַגִּידָה־נָּא לִי בַּמֶּה תֵּאָסֵר׃ וַיֹּאמֶר אֵלֶיהָ 11
אִם־אָסוֹר יַאַסְרוּנִי בַּעֲבֹתִים חֲדָשִׁים אֲשֶׁר לֹא־נֵעָשָׂה בָהֶם מְלָאכָה
וְחָלִיתִי וְהָיִיתִי כְּאַחַד הָאָדָם׃ וַתִּקַּח דְּלִילָה עֲבֹתִים חֲדָשִׁים וַתַּאַסְרֵהוּ 12
בָהֶם וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים עָלַיִךְ שִׁמְשׁוֹן וְהָאֹרֵב יֹשֵׁב בַּחֶדֶר וַיְנַתְּקֵם
מֵעַל זְרֹעֹתָיו כַּחוּט׃ וַתֹּאמֶר דְּלִילָה אֶל־שִׁמְשׁוֹן עַד־הֵנָּה הֵתַלְתָּ בִּי 13

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v. 5. הת׳ בפתח

וַתְּדַבֵּר אֵלָיו כְּזֹאת כְּזֹאת חַגִּידָה לִּי בַּמֶּה תֵּאָסֵר וַיֹּאמֶר אֵלֶיהָ אִם־תַּאַרְגִּי
14 אֶת־שֶׁבַע מַחְלָפוֹת רֹאשִׁי עִם־הַמַּסָּכֶת׃ וַתִּתְקַע בַּיָּתֵד וַתֹּאמֶר אֵלָיו
פְּלִשְׁתִּים עָלֶיךָ שִׁמְשׁוֹן וַיִּיקַץ מִשְּׁנָתוֹ וַיִּסַּע אֶת־הַיָּתֵד הָאֶרֶג וְאֶת־
טו הַמַּסָּכֶת׃ וַתֹּאמֶר אֵלָיו אֵיךְ תֹּאמַר אֲהַבְתִּיךָ וְלִבְּךָ אֵין אִתִּי זֶה
16 שָׁלֹשׁ פְּעָמִים הֵתַלְתָּ בִּי וְלֹא־הִגַּדְתָּ לִּי בַּמֶּה כֹּחֲךָ גָדוֹל׃ וַיְהִי כִּי־
17 הִצִּיקָה לוֹ בִדְבָרֶיהָ כָּל־הַיָּמִים וַתְּאַלְּצֵהוּ וַתִּקְצַר נַפְשׁוֹ לָמוּת׃ וַיַּגֶּד־
לָהּ אֶת־כָּל־לִבּוֹ וַיֹּאמֶר לָהּ מוֹרָה לֹא־עָלָה עַל־רֹאשִׁי כִּי־נְזִיר אֱלֹהִים
אֲנִי מִבֶּטֶן אִמִּי אִם־גֻּלַּחְתִּי וְסָר מִמֶּנִּי כֹחִי וְחָלִיתִי וְהָיִיתִי כְּכָל־
18 הָאָדָם׃ וַתֵּרֶא דְלִילָה כִּי־הִגִּיד לָהּ אֶת־כָּל־לִבּוֹ וַתִּשְׁלַח וַתִּקְרָא לְסַרְנֵי
פְלִשְׁתִּים לֵאמֹר עֲלוּ הַפַּעַם כִּי־הִגִּיד לָהּ אֶת־כָּל־לִבּוֹ וְעָלוּ אֲלֵיהָ סַרְנֵי
19 פְלִשְׁתִּים וַיַּעֲלוּ הַכֶּסֶף בְּיָדָם׃ וַתְּיַשְּׁנֵהוּ עַל־בִּרְכֶּיהָ וַתִּקְרָא לָאִישׁ
וַתְּגַלַּח אֶת־שֶׁבַע מַחְלָפוֹת רֹאשׁוֹ וַתָּחֶל לְעַנּוֹתוֹ וַיָּסַר כֹּחוֹ מֵעָלָיו׃
כ וַתֹּאמֶר פְּלִשְׁתִּים עָלֶיךָ שִׁמְשׁוֹן וַיִּיקַץ מִשְּׁנָתוֹ וַיֹּאמֶר אֵצֵא כְּפַעַם
21 בְּפַעַם וְאִנָּעֵר וְהוּא לֹא יָדַע כִּי יְהוָה סָר מֵעָלָיו׃ וַיֹּאחֲזוּהוּ פְּלִשְׁתִּים
וַיְנַקְּרוּ אֶת־עֵינָיו וַיּוֹרִידוּ אֹתוֹ עַזָּתָה וַיַּאַסְרוּהוּ בַּנְחֻשְׁתַּיִם וַיְהִי טוֹחֵן
22 בְּבֵית הָאֲסִירִים׃ וַיָּחֶל שְׂעַר־רֹאשׁוֹ לְצְמֹחַ כַּאֲשֶׁר גֻּלָּח׃ וְסַרְנֵי
23 פְלִשְׁתִּים נֶאֶסְפוּ לִזְבֹּחַ זֶבַח־גָּדוֹל לְדָגוֹן אֱלֹהֵיהֶם וּלְשִׂמְחָה וַיֹּאמְרוּ
24 נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת שִׁמְשׁוֹן אוֹיְבֵנוּ׃ וַיִּרְאֵ אֹתוֹ הָעָם וַיְהַלְלוּ
אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת־אוֹיְבֵנוּ וְאֵת מַחֲרִיב
כה אַרְצֵנוּ וַאֲשֶׁר הִרְבָּה אֶת־חֲלָלֵינוּ׃ וַיְהִ כְּטוֹב לִבָּם וַיֹּאמְרוּ קִרְאוּ
לְשִׁמְשׁוֹן וִישַׂחֶק־לָנוּ וַיִּקְרְאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיְצַחֵק לִפְנֵיהֶם
26 וַיַּעֲמִידוּ אֹתוֹ בֵּין הָעַמּוּדִים׃ וַיֹּאמֶר שִׁמְשׁוֹן אֶל־הַנַּעַר הַמַּחֲזִיק
בְּיָדוֹ הַנִּיחָה אוֹתִי וַהֲמֻשֵּׁנִי אֶת־הָעַמֻּדִים אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם
27 וְאֶשָּׁעֲנָה עֲלֵיהֶם׃ וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׁמָּה כָּל סַרְנֵי פְלִשְׁתִּים
28 וְעַל־הַגָּג כִּשְׁלֹשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרֹאִים בְּשְׂחֹק שִׁמְשׁוֹן׃ וַיִּקְרָא
שִׁמְשׁוֹן אֶל־יְהוָה וַיֹּאמַר אֲדֹנָי יֱהוִה זָכְרֵנִי נָא וְחַזְּקֵנִי נָא אַךְ הַפַּעַם
29 הַזֶּה הָאֱלֹהִים וְאִנָּקְמָה נְקַם־אַחַת מִשְּׁתֵּי עֵינַי מִפְּלִשְׁתִּים׃ וַיִּלְפֹּת
שִׁמְשׁוֹן אֶת־שְׁנֵי עַמּוּדֵי הַתָּוֶךְ אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם וַיִּסָּמֶךְ עֲלֵיהֶם
ל אֶחָד בִּימִינוֹ וְאֶחָד בִּשְׂמֹאלוֹ׃ וַיֹּאמֶר שִׁמְשׁוֹן תָּמֹת נַפְשִׁי עִם־פְּלִשְׁתִּים
וַיֵּט בְּכֹחַ וַיִּפֹּל הַבַּיִת עַל־הַסְּרָנִים וְעַל־כָּל־הָעָם אֲשֶׁר־בּוֹ וַיִּהְיוּ הַמֵּתִים
31 אֲשֶׁר־הֵמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הֵמִית בְּחַיָּיו׃ וַיֵּרְדוּ אֶחָיו וְכָל־בֵּית
אָבִיהוּ וַיִּשְׂאוּ אֹתוֹ וַיַּעֲלוּ ׀ וַיִּקְבְּרֻהוּ אוֹתוֹ בֵּין צָרְעָה וּבֵין אֶשְׁתָּאוֹל
בְּקֶבֶר מָנוֹחַ אָבִיו וְהוּא שָׁפַט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה׃

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v. 16. חל׳ רפה v. 18. לי ק׳ v. 21. האסירים ק׳ v. 25. כטוב ק׳ האסורים ק׳
v. 26. והמישני ק׳ v. 28. תת׳ רפא

V. David and Goliath, 1 *Samuel* 17.

א וַיַּאַסְפוּ פְלִשְׁתִּים אֶת־מַחֲנֵיהֶם לַמִּלְחָמָה וַיֵּאָסְפוּ שׂוֹכֹה אֲשֶׁר לִיהוּדָה
2 וַיַּחֲנוּ בֵּין־שׂוֹכֹה וּבֵין־עֲזֵקָה בְּאֶפֶס דַּמִּים׃ וְשָׁאוּל וְאִישׁ־יִשְׂרָאֵל נֶאֱסָפוּ
3 וַיַּחֲנוּ בְּעֵמֶק הָאֵלָה וַיַּעַרְכוּ מִלְחָמָה לִקְרַאת פְּלִשְׁתִּים׃ וּפְלִשְׁתִּים
עֹמְדִים אֶל־הָהָר מִזֶּה וְיִשְׂרָאֵל עֹמְדִים אֶל־הָהָר מִזֶּה וְהַגַּיְא בֵּינֵיהֶם׃
4 וַיֵּצֵא אִישׁ־הַבֵּנַיִם מִמַּחֲנוֹת פְּלִשְׁתִּים גָּלְיָת שְׁמוֹ מִגַּת גָּבְהּוֹ שֵׁשׁ אַמּוֹת
וָזָרֶת׃ וְכוֹבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וּשְׁרִיוֹן קַשְׂקַשִּׂים הוּא לָבוּשׁ וּמִשְׁקַל ה
הַשִּׁרְיוֹן חֲמֵשֶׁת־אֲלָפִים שְׁקָלִים נְחֹשֶׁת׃ וּמִצְחַת נְחֹשֶׁת עַל־רַגְלָיו 6
וְכִידוֹן נְחֹשֶׁת בֵּין כְּתֵפָיו׃ וְחֵץ חֲנִיתוֹ כִּמְנוֹר אֹרְגִים וְלַהֶבֶת חֲנִיתוֹ 7
שֵׁשׁ־מֵאוֹת שְׁקָלִים בַּרְזֶל וְנֹשֵׂא הַצִּנָּה הֹלֵךְ לְפָנָיו׃ וַיַּעֲמֹד וַיִּקְרָא 8
אֶל־מַעַרְכֹת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תֵצְאוּ לַעֲרֹךְ מִלְחָמָה הֲלוֹא
אָנֹכִי הַפְּלִשְׁתִּי וְאַתֶּם עַבָדִים לְשָׁאוּל בְּרוּ־לָכֶם אִישׁ וְיֵרֶד אֵלָי׃ אִם־ 9
יוּכַל לְהִלָּחֵם אִתִּי וְהִכָּנִי וְהָיִינוּ לָכֶם לַעֲבָדִים וְאִם־אֲנִי אוּכַל־לוֹ
וְהִכִּתִּיו וִהְיִיתֶם לָנוּ לַעֲבָדִים וַעֲבַדְתֶּם אֹתָנוּ׃ וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי ו
חֵרַפְתִּי אֶת־מַעַרְכוֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תְּנוּ־לִי אִישׁ וְנִלָּחֲמָה יָחַד׃
11 וַיִּשְׁמַע שָׁאוּל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלֶּה וַיֵּחַתּוּ וַיִּרְאוּ
מְאֹד׃ וְדָוִד בֶּן־אִישׁ אֶפְרָתִי הַזֶּה מִבֵּית לֶחֶם יְהוּדָה וּשְׁמוֹ 12
יִשַׁי וְלוֹ שְׁמֹנָה בָנִים וְהָאִישׁ בִּימֵי שָׁאוּל זָקֵן בָּא בָאֲנָשִׁים׃ וַיֵּלְכוּ 13
שְׁלֹשֶׁת בְּנֵי־יִשַׁי הַגְּדֹלִים הָלְכוּ אַחֲרֵי־שָׁאוּל לַמִּלְחָמָה וְשֵׁם ׀ שְׁלֹשֶׁת
בָּנָיו אֲשֶׁר הָלְכוּ בַּמִּלְחָמָה אֱלִיאָב הַבְּכוֹר וּמִשְׁנֵהוּ אֲבִינָדָב וְהַשְּׁלִשִׁי
שַׁמָּה׃ וְדָוִד הוּא הַקָּטֹן וּשְׁלֹשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרֵי שָׁאוּל׃ וְדָוִד 14 טו
הֹלֵךְ וָשׁוֹב מֵעַל שָׁאוּל לִרְעוֹת אֶת־צֹאן אָבִיו בֵּית־לָחֶם׃ וַיִּגַּשׁ הַפְּלִשְׁתִּי 16
הַשְׁכֵּם וְהַעֲרֵב וַיִּתְיַצֵּב אַרְבָּעִים יוֹם׃ וַיֹּאמֶר יִשַׁי לְדָוִד בְּנוֹ קַח־נָא 17
לְאַחֶיךָ אֵיפַת הַקָּלִיא הַזֶּה וַעֲשָׂרָה לֶחֶם הַזֶּה וְהָרֵץ הַמַּחֲנֶה לְאַחֶיךָ׃
וְאֶת עֲשֶׂרֶת חֲרִיצֵי הֶחָלָב הָאֵלֶּה תָּבִיא לְשַׂר הָאֶלֶף וְאֶת־אַחֶיךָ תִּפְקֹד 18
לְשָׁלוֹם וְאֶת־עֲרֻבָּתָם תִּקָּח׃ וְשָׁאוּל וְהֵמָּה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֵמֶק 19
הָאֵלָה נִלְחָמִים עִם־פְּלִשְׁתִּים׃ וַיַּשְׁכֵּם דָּוִד בַּבֹּקֶר וַיִּטֹּשׁ אֶת־הַצֹּאן כ
עַל־שֹׁמֵר וַיִּשָּׂא וַיֵּלֶךְ כַּאֲשֶׁר צִוָּהוּ יִשָׁי וַיָּבֹא הַמַּעְגָּלָה וְהַחַיִל הַיֹּצֵא
אֶל־הַמַּעֲרָכָה וְהֵרֵעוּ בַּמִּלְחָמָה׃ וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים מַעֲרָכָה 21
לִקְרַאת מַעֲרָכָה׃ וַיִּטֹּשׁ דָּוִד אֶת־הַכֵּלִים מֵעָלָיו עַל־יַד שׁוֹמֵר הַכֵּלִים 22
וַיָּרָץ הַמַּעֲרָכָה וַיָּבֹא וַיִּשְׁאַל לְאֶחָיו לְשָׁלוֹם׃ וְהוּא ׀ מְדַבֵּר עִמָּם 23
וְהִנֵּה אִישׁ הַבֵּנַיִם עוֹלֶה גָּלְיָת הַפְּלִשְׁתִּי שְׁמוֹ מִגַּת מִמַּעַרְכוֹת פְּלִשְׁתִּים

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v. 7. וכץ ק׳ v. 9. קמץ בז״ק v. 12. הב׳ בפתח v. 23. ממעכות קרי

24 וַיָּדֻבֶּר כַּדְּבָרִים הָאֵלֶּה וַיִּשְׁמַע דָּוִד ׃ וְכֹל אִישׁ יִשְׂרָאֵל בִּרְאוֹתָם
כה אֶת־הָאִישׁ וַיָּנֻסוּ מִפָּנָיו וַיִּירְאוּ מְאֹד ׃ וַיֹּאמֶר ׀ אִישׁ יִשְׂרָאֵל הֲרִאִיתֶם
הָאִישׁ הָעֹלֶה הַזֶּה כִּי לְחָרֵף אֶת־יִשְׂרָאֵל עֹלֶה ׀ וְהָיָה הָאִישׁ אֲשֶׁר־יַכֶּנּוּ
יַעְשְׁרֶנּוּ ׀ הַמֶּלֶךְ ׀ עֹשֶׁר גָּדוֹל וְאֶת־בִּתּוֹ יִתֵּךְ־לוֹ וְאֶת בֵּית אָבִיו יַעֲשֶׂה
26 חָפְשִׁי בְּיִשְׂרָאֵל ׃ וַיֹּאמֶר דָּוִד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ ׀ לֵאמֹר
מַה־יֵּעָשֶׂה לָאִישׁ אֲשֶׁר יַכֶּה אֶת־הַפְּלִשְׁתִּי הַזֶּה וְהֵסִיר חֶרְפָּה מֵעַל
יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה כִּי חֵרֵף מַעַרְכוֹת אֱלֹהִים חַיִּים ׃
27 וַיֹּאמֶר לוֹ הָעָם כַּדָּבָר הַזֶּה לֵאמֹר כֹּה יֵעָשֶׂה לָאִישׁ אֲשֶׁר יַכֶּנּוּ ׃
28 וַיִּשְׁמַע אֱלִיאָב אָחִיו הַגָּדוֹל בְּדַבְּרוֹ אֶל־הָאֲנָשִׁים וַיִּחַר־אַף אֱלִיאָב
בְּדָוִד וַיֹּאמֶר ׀ לָמָּה־זֶּה יָרַדְתָּ וְעַל־מִי נָטַשְׁתָּ מְעַט הַצֹּאן הָהֵנָּה
בַּמִּדְבָּר אֲנִי יָדַעְתִּי אֶת־זְדֹנְךָ וְאֵת רַע לְבָבְךָ כִּי לְמַעַן רְאוֹת
29 הַמִּלְחָמָה יָרָדְתָּ ׃ וַיֹּאמֶר דָּוִד מֶה עָשִׂיתִי עָתָּה הֲלוֹא דָבָר הִוא ׃
ל וַיִּסֹּב מֵאֶצְלוֹ אֶל־מוּל אַחֵר וַיֹּאמֶר כַּדָּבָר הַזֶּה וַיְשִׁבֵהוּ הָעָם דָּבָר
31 כַּדָּבָר הָרִאשׁוֹן ׃ וַיִּשָּׁמְעוּ הַדְּבָרִים אֲשֶׁר דִּבֶּר דָּוִד וַיַּגִּדוּ לִפְנֵי־שָׁאוּל
32 וַיִּקָּחֵהוּ ׃ וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל אַל־יִפֹּל לֵב־אָדָם עָלָיו עַבְדְּךָ יֵלֵךְ
33 וְנִלָּחֶם עִם־הַפְּלִשְׁתִּי הַזֶּה ׃ וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד לֹא תוּכַל לָלֶכֶת אֶל־
הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֶם עִמּוֹ כִּי־נַעַר אַתָּה וְהוּא אִישׁ מִלְחָמָה מִנְּעֻרָיו ׃
34 וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל רֹעֶה הָיָה עַבְדְּךָ לְאָבִיו בַּצֹּאן וּבָא הָאַרְיֵ
לה וְאֶת־הַדֹּב וְנָשָׂא שֶׂה מֵהָעֵדֶר ׃ וְיָצָאתִי אַחֲרָיו וְהִכִּתִיהוּ וְהִצַּלְתִּי מִפִּיו
36 וַיָּקָם עָלַי וְהֶחֱזַקְתִּי בִּזְקָנּוֹ וְהִכִּתִיהוּ וַהֲמִיתִיהוּ ׃ גַּם אֶת־הָאַרְיֵ גַּם־
הַדֹּב הִכָּה עַבְדֶּךָ וְהָיָה הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה כְּאַחַד מֵהֶם כִּי חֵרֵף
37 מַעַרְכֹת אֱלֹהִים חַיִּים ׃ וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצִּלַנִי מִיַּד
הָאַרְיֵ וּמִיַּד הַדֹּב הוּא יַצִּילֵנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה ○ וַיֹּאמֶר
38 שָׁאוּל אֶל־דָּוִד לֵךְ וַיהוָה יִהְיֶה עִמָּךְ ׃ וַיְלַבֵּשׁ שָׁאוּל אֶת־דָּוִד מַדָּיו
39 וְנָתַן קוֹבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וַיַּלְבֵּשׁ אֹתוֹ שִׁרְיֹן ׃ וַיַּחְגֹּר דָּוִד אֶת־
חַרְבּוֹ מֵעַל לְמַדָּיו וַיָּאֶל לָלֶכֶת כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל
מ לֹא־אוּכַל לָלֶכֶת בָּאֵלֶּה כִּי לֹא נִסֵּיתִי וַיְסִרֵם דָּוִד מֵעָלָיו ׃ וַיִּקַּח מַקְלוֹ
בְּיָדוֹ וַיִּבְחַר־לוֹ חֲמִשָּׁה חַלְּקֵי אֲבָנִים ׀ מִן־הַנַּחַל וַיָּשֶׂם אֹתָם בִּכְלִי
41 הָרֹעִים אֲשֶׁר־לוֹ וּבַיַּלְקוּט וְקַלְעוֹ בְיָדוֹ וַיִּגַּשׁ אֶל־הַפְּלִשְׁתִּי ׃ וַיֹּלֶךְ
42 הַפְּלִשְׁתִּי הֹלֵךְ וְקָרֵב אֶל־דָּוִד וְהָאִישׁ נֹשֵׂא הַצִּנָּה לְפָנָיו ׃ וַיַּבֵּט
הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיִּבְזֵהוּ כִּי־הָיָה נַעַר וְאַדְמֹנִי עִם־יְפֵה
43 מַרְאֶה ׃ וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הֲכֶלֶב אָנֹכִי כִּי־אַתָּה בָּא־אֵלַי
44 בַּמַּקְלוֹת וַיְקַלֵּל הַפְּלִשְׁתִּי אֶת־דָּוִד בֵּאלֹהָיו ׃ וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־

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v. 25. ר׳ דגושה v. 34. שה ק׳ v. 35. התיו בדגש v. 37. פסקא באמצע פסוק

דָּוִד לָכֶה אֵלַי וְאֶתְּנָה אֶת־בְּשָׂרְךָ לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הַשָּׂדֶה׃
וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי בְּחֶרֶב וּבַחֲנִית וּבְכִידוֹן מה
וְאָנֹכִי בָא־אֵלֶיךָ בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מַעַרְכוֹת יִשְׂרָאֵל אֲשֶׁר
חֵרַפְתָּ׃ הַיּוֹם הַזֶּה יְסַגֶּרְךָ יְהוָה בְּיָדִי וְהִכִּתִיךָ וַהֲסִרֹתִי אֶת־רֹאשְׁךָ 46
מֵעָלֶיךָ וְנָתַתִּי פֶּגֶר מַחֲנֵה פְלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיַּת
הָאָרֶץ וְיֵדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל׃ וְיֵדְעוּ כָּל־הַקָּהָל 47
הַזֶּה כִּי־לֹא בְחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה כִּי לַיהוָה הַמִּלְחָמָה וְנָתַן
אֶתְכֶם בְּיָדֵנוּ׃ וְהָיָה כִּי־קָם הַפְּלִשְׁתִּי וַיֵּלֶךְ וַיִּקְרַב לִקְרַאת דָּוִד 48
וַיְמַהֵר דָּוִד וַיָּרָץ הַמַּעֲרָכָה לִקְרַאת הַפְּלִשְׁתִּי׃ וַיִּשְׁלַח דָּוִד אֶת־יָדוֹ 49
אֶל־הַכֶּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיְקַלַּע וַיַּךְ אֶת־הַפְּלִשְׁתִּי אֶל־מִצְחוֹ וַתִּטְבַּע
הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אָרְצָה׃ וַיֶּחֱזַק דָּוִד מִן־הַפְּלִשְׁתִּי בַּקָּלַע נ
וּבָאֶבֶן וַיַּךְ אֶת־הַפְּלִשְׁתִּי וַיְמִתֵהוּ וְחֶרֶב אֵין בְּיַד־דָּוִד׃ וַיָּרָץ דָּוִד 51
וַיַּעֲמֹד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ וַיִּשְׁלְפֶהָ מִתַּעְרָהּ וַיְמִתֵהוּ
וַיִּכְרֹת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מֵת גִּבּוֹרָם וַיָּנֻסוּ׃ וַיָּקֻמוּ 52
אַנְשֵׁי יִשְׂרָאֵל וַיִּהְיָלָה וַיָּרִעוּ וַיִּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאֲךָ גַּיְא
וְעַד שַׁעֲרֵי עֶקְרוֹן וַיִּפְּלוּ חַלְלֵי פְלִשְׁתִּים בְּדֶרֶךְ שַׁעֲרַיִם וְעַד־גַּת וְעַד־
עֶקְרוֹן׃ וַיָּשֻׁבוּ בְּנֵי יִשְׂרָאֵל מִדְּלֹק אַחֲרֵי פְלִשְׁתִּים וַיָּשֹׁסּוּ אֶת־מַחֲנֵיהֶם׃ 53
וַיִּקַּח דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיְבִאֵהוּ יְרוּשָׁלִַם וְאֶת־כֵּלָיו שָׂם בְּאָהֳלוֹ׃ 54
וּכְרְאוֹת שָׁאוּל אֶת־דָּוִד יֹצֵא לִקְרַאת הַפְּלִשְׁתִּי אָמַר אֶל־אַבְנֵר שַׂר נה
הַצָּבָא בֶּן־מִי־זֶה הַנַּעַר אַבְנֵר וַיֹּאמֶר אַבְנֵר חֵי־נַפְשְׁךָ הַמֶּלֶךְ אִם־
יָדָעְתִּי׃ וַיֹּאמֶר הַמֶּלֶךְ שְׁאַל אַתָּה בֶּן־מִי־זֶה הָעֶלֶם׃ וּכְשׁוּב דָּוִד 56
מֵהַכּוֹת אֶת־הַפְּלִשְׁתִּי וַיִּקַּח אֹתוֹ אַבְנֵר וַיְבִאֵהוּ לִפְנֵי שָׁאוּל וְרֹאשׁ 57
הַפְּלִשְׁתִּי בְיָדוֹ׃ וַיֹּאמֶר אֵלָיו שָׁאוּל בֶּן־מִי אַתָּה הַנַּעַר וַיֹּאמֶר דָּוִד 58
בֶּן־עַבְדְּךָ יִשַׁי בֵּית הַלַּחְמִי׃

VI. The Prophet Elijah, 1 *Kings* 17–19.

CHAPTER XVII. יז

וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשָׁבֵי גִלְעָד אֶל־אַחְאָב חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל א
אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי
דְּבָרִי׃ וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר׃ לֵךְ מִזֶּה וּפָנִיתָ לְךָ קֶדְמָה 3 2
וְנִסְתַּרְתָּ בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן׃ וְהָיָה מֵהַנַּחַל תִּשְׁתֶּה וְאֶת־ 4
הָעֹרְבִים צִוִּיתִי לְכַלְכְּלְךָ שָׁם׃ וַיֵּלֶךְ וַיַּעַשׂ כִּדְבַר יְהוָה וַיֵּלֶךְ וַיֵּשֶׁב ה

v. 45. פתח בם"פ

6 בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן׃ וְהָעֹרְבִים מְבִיאִים לוֹ לֶחֶם וּבָשָׂר
7 בַּבֹּקֶר וְלֶחֶם וּבָשָׂר בָּעֶרֶב וּמִן־הַנַּחַל יִשְׁתֶּה׃ וַיְהִי מִקֵּץ יָמִים וַיִּיבַשׁ
8 הַנַּחַל כִּי לֹא־הָיָה גֶּשֶׁם בָּאָרֶץ׃ וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר׃
9 קוּם לֵךְ צָרְפַתָה אֲשֶׁר לְצִידוֹן וְיָשַׁבְתָּ שָּׁם הִנֵּה צִוִּיתִי שָּׁם אִשָּׁה
י אַלְמָנָה לְכַלְכְּלֶךָּ׃ וַיָּקָם ׀ וַיֵּלֶךְ צָרְפַתָה וַיָּבֹא אֶל־פֶּתַח הָעִיר וְהִנֵּה־שָּׁם
אִשָּׁה אַלְמָנָה מְקשֶׁשֶׁת עֵצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמַר קְחִי־נָא לִי מְעַט־
11 מַיִם בַּכֶּלִי וְאֶשְׁתֶּה׃ וַתֵּלֶךְ לָקַחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמַר לֶקְחִי־נָא לִי
12 פַּת־לֶחֶם בְּיָדֵךְ׃ וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיךָ אִם־יֶשׁ־לִי מְעוֹג כִּי אִם־
מְלֹא כַף־קֶמַח בַּכַּד וּמְעַט־שֶׁמֶן בַּצַּפַּחַת וְהִנְנִי מְקשֶׁשֶׁת שְׁנַיִם עֵצִים
13 וּבָאתִי וַעֲשִׂיתִיהוּ לִי וְלִבְנִי וַאֲכַלְנֵהוּ וָמָתְנוּ׃ וַיֹּאמֶר אֵלֶיהָ אֵלִיָּהוּ
אַל־תִּירְאִי בֹּאִי עֲשֵׂה כִדְבָרֵךְ אַךְ עֲשִׂי־לִי מִשָּׁם עֻגָה קְטַנָּה בָרִאשֹׁנָה
14 וְהוֹצִאת לִי וְלָךְ וְלִבְנֵךְ תַּעֲשִׂי בָּאַחֲרֹנָה׃ כִּי כֹה אָמַר׀ יְהוָה אֱלֹהֵי
יִשְׂרָאֵל כַּד הַקֶּמַח לֹא תִכְלֶה וְצַפַּחַת הַשֶּׁמֶן לֹא תֶחְסָר עַד יוֹם
טו תֵּת־יְהוָה גֶּשֶׁם עַל־פְּנֵי הָאֲדָמָה׃ וַתֵּלֶךְ וַתַּעֲשֶׂה כִּדְבַר אֵלִיָּהוּ וַתֹּאכַל
16 הִוא־וְהוּא וּבֵיתָהּ יָמִים׃ כַּד הַקֶּמַח לֹא כָלָתָה וְצַפַּחַת הַשֶּׁמֶן לֹא
17 חָסֵר כִּדְבַר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד אֵלִיָּהוּ׃ וַיְהִי אַחַר הַדְּבָרִים
הָאֵלֶּה חָלָה בֶּן־הָאִשָּׁה בַּעֲלַת הַבַּיִת וַיְהִי חָלְיוֹ חָזָק מְאֹד עַד אֲשֶׁר
18 לֹא־נוֹתְרָה־בּוֹ נְשָׁמָה׃ וַתֹּאמֶר אֶל־אֵלִיָּהוּ מַה־לִּי וָלָךְ אִישׁ הָאֱלֹהִים
19 בָּאתָ אֵלַי לְהַזְכִּיר אֶת־עֲוֹנִי וּלְהָמִית אֶת־בְּנִי׃ וַיֹּאמֶר אֵלֶיהָ תְּנִי־לִי
אֶת־בִּנֵךְ וַיִּקָּחֵהוּ מֵחֵיקָהּ וַיַּעֲלֵהוּ אֶל־הָעֲלִיָּה אֲשֶׁר־הוּא יֹשֵׁב שָּׁם
כ וַיַּשְׁכִּבֵהוּ עַל־מִטָּתוֹ׃ וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהָי הֲגַם עַל־
21 הָאַלְמָנָה אֲשֶׁר־אֲנִי מִתְגּוֹרֵר עִמָּהּ הֲרֵעוֹת לְהָמִית אֶת־בְּנָהּ׃ וַיִּתְמַדַּד
עַל־הַיֶּלֶד שָׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמַר יְהוָה אֱלֹהָי תָּשָׁב־נָא
22 נֶפֶשׁ־הַיֶּלֶד הַזֶּה עַל־קִרְבּוֹ׃ וַיִּשְׁמַע יְהוָה בְּקוֹל אֵלִיָּהוּ וַתָּשָׁב נֶפֶשׁ־
23 הַיֶּלֶד עַל־קִרְבּוֹ וַיֶּחִי׃ וַיִּקַּח אֵלִיָּהוּ אֶת־הַיֶּלֶד וַיּוֹרִדֵהוּ מִן־הָעֲלִיָּה
24 הַבַּיְתָה וַיִּתְּנֵהוּ לְאִמּוֹ וַיֹּאמֶר אֵלִיָּהוּ רְאִי חַי בְּנֵךְ׃ וַתֹּאמֶר הָאִשָּׁה אֶל־
אֵלִיָּהוּ עַתָּה זֶה יָדַעְתִּי כִּי אִישׁ אֱלֹהִים אָתָּה וּדְבַר־יְהוָה בְּפִיךָ אֱמֶת׃

CHAPTER XVIII. יח

א וַיְהִי יָמִים רַבִּים וּדְבַר יְהוָה הָיָה אֶל־אֵלִיָּהוּ בַּשָּׁנָה הַשְּׁלִישִׁית לֵאמֹר
2 לֵךְ הֵרָאֵה אֶל־אַחְאָב וְאֶתְּנָה מָטָר עַל־פְּנֵי הָאֲדָמָה׃ וַיֵּלֶךְ אֵלִיָּהוּ
3 לְהֵרָאוֹת אֶל־אַחְאָב וְהָרָעָב חָזָק בְּשֹׁמְרוֹן׃ וַיִּקְרָא אַחְאָב אֶל־עֹבַדְיָהוּ

v. 14. תת קרי׳ v. 15. היא ק׳ ibid. והיא ק׳ v. 20. קמץ בז״ק v. 21. קמץ בו״ק
v. 1. הפטרת כי תשא כמנהג האשכנזים

4 אֲשֶׁר עַל־הַבַּיִת וְעַבְדָנֹהִי הָיָה יָרֵא אֶת־יְהוָה מְאֹד׃ וַיְהִי בְּהַכְרִית
אִיזֶבֶל אֶת נְבִיאֵי יְהוָה וַיִּקַּח עֹבַדְיָהוּ מֵאָה נְבִיאִים וַיַּחְבִּיאֵם
חֲמִשִּׁים אִישׁ בַּמְּעָרָה וְכִלְכְּלָם לֶחֶם וָמָיִם׃ וַיֹּאמֶר אַחְאָב אֶל־עַבְדָנֹהִוּ ה
לֵךְ בָּאָרֶץ אֶל־כָּל־מַעְיְנֵי הַמַּיִם וְאֶל כָּל־הַנְּחָלִים אוּלַי ׀ נִמְצָא חָצִיר
וּנְחַיֵּה סוּס וָפָרֶד וְלֹוא נַכְרִית מֵהַבְּהֵמָה׃ וַיַּחְלְקוּ לָהֶם אֶת־הָאָרֶץ 6
לַעֲבֹר־בָּהּ אַחְאָב הָלַךְ בְּדֶרֶךְ אֶחָד לְבַדּוֹ וְעֹבַדְיָהוּ הָלַךְ בְּדֶרֶךְ־אֶחָד
לְבַדּוֹ׃ וַיְהִי עַבְדָנֹהִי בַּדֶּרֶךְ וְהִנֵּה אֵלִיָּהוּ לִקְרָאתוֹ וַיַּכִּרֵהוּ וַיִּפֹּל 7
עַל־פָּנָיו וַיֹּאמֶר הֲאַתָּה זֶה אֲדֹנִי אֵלִיָּהוּ׃ וַיֹּאמֶר לוֹ אֲנִי לֵךְ אֱמֹר 8
לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ׃ וַיֹּאמֶר מֶה חָטָאתִי כִּי־אַתָּה נֹתֵן אֶת־עַבְדְּךָ 9
בְּיַד אַחְאָב לַהֲמִיתֵנִי׃ חַי ׀ יְהוָה אֱלֹהֶיךָ אִם־יֶשׁ־גּוֹי וּמַמְלָכָה אֲשֶׁר ׀
לֹא־שָׁלַח אֲדֹנִי שָׁם לְבַקֶּשֶׁךָ וְאָמְרוּ אָיִן וְהִשְׁבִּיעַ אֶת־הַמַּמְלָכָה וְאֶת־
הַגּוֹי כִּי לֹא יִמְצָאֶךָּה׃ וְעַתָּה אַתָּה אֹמֵר לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה 11
אֵלִיָּהוּ׃ וְהָיָה אֲנִי ׀ אֵלֵךְ מֵאִתָּךְ וְרוּחַ יְהוָה ׀ יִשָּׂאֲךָ עַל־אֲשֶׁר לֹא־אֵדָע 12
וּבָאתִי לְהַגִּיד לְאַחְאָב וְלֹא יִמְצָאֲךָ וַהֲרָגֵנִי וְעַבְדְּךָ יָרֵא אֶת־יְהוָה
מִנְּעָרָי׃ הֲלֹא־הֻגַּד לַאדֹנִי אֵת אֲשֶׁר־עָשִׂיתִי בַּהֲרֹג אִיזֶבֶל אֶת נְבִיאֵי 13
יְהוָה וָאַחְבִּא מִנְּבִיאֵי יְהוָה מֵאָה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמְּעָרָה
וָאֲכַלְכְּלֵם לֶחֶם וָמָיִם׃ וְעַתָּה אַתָּה אֹמֵר לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה 14
אֵלִיָּהוּ וַהֲרָגֵנִי׃ וַיֹּאמֶר אֵלִיָּהוּ חַי יְהוָה צְבָאוֹת אֲשֶׁר עָמַדְתִּי לְפָנָיו ט־
כִּי הַיּוֹם אֵרָאֶה אֵלָיו׃ וַיֵּלֶךְ עֹבַדְיָהוּ לִקְרַאת אַחְאָב וַיַּגֶּד־לוֹ וַיֵּלֶךְ 16
אַחְאָב לִקְרַאת אֵלִיָּהוּ׃ וַיְהִי כִרְאוֹת אַחְאָב אֶת־אֵלִיָּהוּ וַיֹּאמֶר אַחְאָב 17
אֵלָיו הַאַתָּה זֶה עֹכֵר יִשְׂרָאֵל׃ וַיֹּאמֶר לֹא עָכַרְתִּי אֶת־יִשְׂרָאֵל כִּי אִם־ 18
אַתָּה וּבֵית אָבִיךָ בַּעְזָבְכֶם אֶת־מִצְוֹת יְהוָה וַתֵּלֶךְ אַחֲרֵי הַבְּעָלִים׃
וְעַתָּה שְׁלַח קְבֹץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל 19
אַרְבַּע מֵאוֹת וַחֲמִשִּׁים וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֹכְלֵי שֻׁלְחַן אִיזֶבֶל׃
וַיִּשְׁלַח אַחְאָב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־הַר הַכַּרְמֶל׃ כ
וַיִּגַּשׁ אֵלִיָּהוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי 21
הַסְּעִפִּים אִם־יְהוָה הָאֱלֹהִים לְכוּ אַחֲרָיו וְאִם־הַבַּעַל לְכוּ אַחֲרָיו וְלֹא־
עָנָה הָעָם אֹתוֹ דָּבָר׃ וַיֹּאמֶר אֵלִיָּהוּ אֶל־הָעָם אֲנִי נוֹתַרְתִּי נָבִיא 22
לַיהוָה לְבַדִּי וּנְבִיאֵי הַבַּעַל אַרְבַּע־מֵאוֹת וַחֲמִשִּׁים אִישׁ׃ וְיִתְּנוּ־לָנוּ 23
שְׁנַיִם פָּרִים וְיִבְחֲרוּ לָהֶם הַפָּר הָאֶחָד וְיַנַּתְּחֻהוּ וְיָשִׂמוּ עַל־הָעֵצִים
וְאֵשׁ לֹא יָשִׂמוּ וַאֲנִי־אֶעֱשֶׂה ׀ אֶת־הַפָּר הָאֶחָד וְנָתַתִּי עַל־הָעֵצִים וְאֵשׁ
לֹא אָשִׂים׃ וְקִרְאֶתֶם בְּשֵׁם אֱלֹהֵיכֶם וַאֲנִי אֶקְרָא בְּשֵׁם־יְהוָה וְהָיָה 24

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v. 5. נ״א מן בהמה כתיב מֵהַבְּהֵמָה קרי
v. 12. קמץ בז׳ ק
v. 20. הפטרת כי תשא כמנהג הספרדים
v. 21. הפ׳ דגושה

הָאֱלֹהִים אֲשֶׁר־יַעֲנֶה בָאֵשׁ הִיא הָאֱלֹהִים וַיַּעַן כָּל־הָעָם וַיֹּאמְרוּ טוֹב
כה הַדָּבָר׃ וַיֹּאמֶר אֵלִיָּהוּ לִנְבִיאֵי הַבַּעַל בַּחֲרוּ לָכֶם הַפָּר הָאֶחָד וַעֲשׂוּ
רִאשֹׁנָה כִּי אַתֶּם הָרַבִּים וְקִרְאוּ בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תָשִׂימוּ׃
26 וַיִּקְחוּ אֶת־הַפָּר אֲשֶׁר־נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרְאוּ בְּשֵׁם־הַבַּעַל מֵהַבֹּקֶר
וְעַד־הַצָּהֳרַיִם לֵאמֹר הַבַּעַל עֲנֵנוּ וְאֵין קוֹל וְאֵין עֹנֶה וַיְפַסְּחוּ עַל־
27 הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה׃ וַיְהִי בַּצָּהֳרַיִם וַיְהַתֵּל בָּהֶם אֵלִיָּהוּ וַיֹּאמֶר
קִרְאוּ בְקוֹל־גָּדוֹל כִּי־אֱלֹהִים הוּא כִּי־שִׂיחַ וְכִי־שִׂיג לוֹ וְכִי־דֶרֶךְ לוֹ
28 אוּלַי יָשֵׁן הוּא וְיִקָּץ׃ וַיִּקְרְאוּ בְקוֹל גָּדוֹל וַיִּתְגֹּדְדוּ כְּמִשְׁפָּטָם בָּחֲרָבוֹת
29 וּבָרְמָחִים עַד־שְׁפָךְ־דָּם עֲלֵיהֶם׃ וַיְהִי כַּעֲבֹר הַצָּהֳרַיִם וַיִּתְנַבְּאוּ עַד
ל לַעֲלוֹת הַמִּנְחָה וְאֵין־קוֹל וְאֵין עֹנֶה וְאֵין קָשֶׁב׃ וַיֹּאמֶר אֵלִיָּהוּ לְכָל־
הָעָם גְּשׁוּ אֵלַי וַיִּגְּשׁוּ כָל־הָעָם אֵלָיו וַיְרַפֵּא אֶת־מִזְבַּח יְהוָה הֶהָרוּס׃
31 וַיִּקַּח אֵלִיָּהוּ שְׁתֵּים עֶשְׂרֵה אֲבָנִים כְּמִסְפַּר שִׁבְטֵי בְּנֵי־יַעֲקֹב אֲשֶׁר הָיָה
32 דְבַר־יְהוָה אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ׃ וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ
33 בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעָלָה כְּבֵית סָאתַיִם זָרַע סָבִיב לַמִּזְבֵּחַ׃ וַיַּעֲרֹךְ
34 אֶת־הָעֵצִים וַיְנַתַּח אֶת־הַפָּר וַיָּשֶׂם עַל־הָעֵצִים׃ וַיֹּאמֶר מִלְאוּ אַרְבָּעָה
כַדִּים מַיִם וְיִצְקוּ עַל־הָעֹלָה וְעַל־הָעֵצִים וַיֹּאמֶר שְׁנוּ וַיִּשְׁנוּ׃ וַיֹּאמֶר
לה שַׁלֵּשׁוּ וַיְשַׁלֵּשׁוּ׃ וַיֵּלְכוּ הַמַּיִם סָבִיב לַמִּזְבֵּחַ וְגַם אֶת־הַתְּעָלָה מִלֵּא־
36 מָיִם׃ וַיְהִי ׀ בְּעֲלוֹת הַמִּנְחָה וַיִּגַּשׁ אֵלִיָּהוּ הַנָּבִיא וַיֹּאמַר יְהוָה אֱלֹהֵי
אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל הַיּוֹם יִוָּדַע כִּי־אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנִי
37 עַבְדֶּךָ וּבִדְבָרְךָ עָשִׂיתִי אֶת כָּל־הַדְּבָרִים הָאֵלֶּה׃ עֲנֵנִי יְהוָה עֲנֵנִי
וְיֵדְעוּ הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הֲסִבּוֹתָ אֶת־לִבָּם
38 אֲחֹרַנִּית׃ וַתִּפֹּל אֵשׁ־יְהוָה וַתֹּאכַל אֶת־הָעֹלָה וְאֶת־הָעֵצִים וְאֶת־הָאֲבָנִים
39 וְאֶת־הֶעָפָר וְאֶת־הַמַּיִם אֲשֶׁר־בַּתְּעָלָה לִחֵכָה׃ וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ
מ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים׃ וַיֹּאמֶר
אֵלִיָּהוּ לָהֶם תִּפְשׂוּ ׀ אֶת־נְבִיאֵי הַבַּעַל אִישׁ יִמָּלֵט מֵהֶם וַיִּתְפְּשׂוּם
41 וַיּוֹרִדֵם אֵלִיָּהוּ אֶל־נַחַל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם׃ וַיֹּאמֶר אֵלִיָּהוּ לְאַחְאָב
42 עֲלֵה אֱכָל וּשְׁתֵה כִּי־קוֹל הֲמוֹן הַגָּשֶׁם׃ וַיַּעֲלֶה אַחְאָב לֶאֱכָל וְלִשְׁתּוֹת
וְאֵלִיָּהוּ עָלָה אֶל־רֹאשׁ הַכַּרְמֶל וַיִּגְהַר אַרְצָה וַיָּשֶׂם פָּנָיו בֵּין בִּרְכָּיו׃
43 וַיֹּאמֶר אֶל־נַעֲרוֹ עֲלֵה־נָא הַבֵּט דֶּרֶךְ־יָם וַיַּעַל וַיַּבֵּט וַיֹּאמֶר אַיִן
44 מְאוּמָה וַיֹּאמֶר שֻׁב שֶׁבַע פְּעָמִים׃ וַיְהִי בַּשְּׁבִעִית וַיֹּאמֶר הִנֵּה־עָב
קְטַנָּה כְּכַף־אִישׁ עֹלָה מִיָּם וַיֹּאמֶר עֲלֵה אֱמֹר אֶל־אַחְאָב אֱסֹר וָרֵד
מה וְלֹא יַעַצָרְכָה הַגָּשֶׁם׃ וַיְהִי ׀ עַד־כֹּה וְהַשָּׁמַיִם הִתְקַדְּרוּ עָבִים

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v. 27. הק׳ רפה v. 36. יתיר ו׳ v. 39. ע״כ v. 42. ברכיו קרי

וְרֹחַ וַיְהִי גֶּשֶׁם גָּדוֹל וַיִּרְכַּב אַחְאָב וַיֵּלֶךְ יִזְרְעֶאלָה׃ 46 וְיַד
יְהוָה הָיְתָה אֶל־אֵלִיָּהוּ וַיְשַׁנֵּס מָתְנָיו וַיָּרָץ לִפְנֵי אַחְאָב עַד־בֹּאֲכָה
יִזְרְעֶאלָה׃

CHAPTER XIX. יט

וַיַּגֶּד אַחְאָב לְאִיזֶבֶל אֵת כָּל־אֲשֶׁר עָשָׂה אֵלִיָּהוּ וְאֵת כָּל־אֲשֶׁר הָרַג א
אֶת־כָּל־הַנְּבִיאִים בֶּחָרֶב׃ וַתִּשְׁלַח אִיזֶבֶל מַלְאָךְ אֶל־אֵלִיָּהוּ לֵאמֹר כֹּה־ 2
יַעֲשׂוּן אֱלֹהִים וְכֹה יוֹסִפוּן כִּי־כָעֵת מָחָר אָשִׂים אֶת־נַפְשְׁךָ כְּנֶפֶשׁ
אַחַד מֵהֶם׃ וַיַּרְא וַיָּקָם וַיֵּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֹא בְאֵר שֶׁבַע אֲשֶׁר 3
לִיהוּדָה וַיַּנַּח אֶת־נַעֲרוֹ שָׁם׃ וְהוּא־הָלַךְ בַּמִּדְבָּר דֶּרֶךְ יוֹם וַיָּבֹא 4
וַיֵּשֶׁב תַּחַת רָתָם אֶחָת וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר רַב עַתָּה
יְהוָה קַח נַפְשִׁי כִּי לֹא־טוֹב אָנֹכִי מֵאֲבֹתָי׃ וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רָתָם ה
אֶחָד וְהִנֵּה־זֶה מַלְאָךְ נֹגֵעַ בּוֹ וַיֹּאמֶר לוֹ קוּם אֱכֹל׃ וַיַּבֵּט וְהִנֵּה 6
מְרַאֲשֹׁתָיו עֻגַת רְצָפִים וְצַפַּחַת מָיִם וַיֹּאכַל וַיֵּשְׁתְּ וַיָּשָׁב וַיִּשְׁכָּב׃
וַיָּשָׁב מַלְאַךְ יְהוָה ׀ שֵׁנִית וַיִּגַּע־בּוֹ וַיֹּאמֶר קוּם אֱכֹל כִּי רַב מִמְּךָ 7
הַדָּרֶךְ׃ וַיָּקָם וַיֹּאכַל וַיִּשְׁתְּ וַיֵּלֶךְ בְּכֹחַ ׀ הָאֲכִילָה הַהִיא אַרְבָּעִים 8
יוֹם וְאַרְבָּעִים לַיְלָה עַד הַר הָאֱלֹהִים חֹרֵב׃ וַיָּבֹא־שָׁם אֶל־הַמְּעָרָה 9
וַיָּלֶן שָׁם וְהִנֵּה דְבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַה־לְּךָ פֹּה אֵלִיָּהוּ׃
וַיֹּאמֶר קַנֹּא קִנֵּאתִי לַיהוָה ׀ אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי
יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ בֶחָרֶב וָאִוָּתֵר אֲנִי
לְבַדִּי וַיְבַקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ׃ וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי 11
יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר
סְלָעִים לִפְנֵי יְהוָה לֹא בָרוּחַ יְהוָה וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ
יְהוָה׃ וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחַר הָאֵשׁ קוֹל דְּמָמָה 12
דַקָּה׃ וַיְהִי ׀ כִּשְׁמֹעַ אֵלִיָּהוּ וַיָּלֶט פָּנָיו בְּאַדַּרְתּוֹ וַיֵּצֵא וַיַּעֲמֹד פֶּתַח 13
הַמְּעָרָה וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר מַה־לְּךָ פֹּה אֵלִיָּהוּ׃ וַיֹּאמֶר קַנֹּא 14
קִנֵּאתִי לַיהוָה ׀ אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־
מִזְבְּחֹתֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ בֶחָרֶב וָאִוָּתֵר אֲנִי לְבַדִּי וַיְבַקְשׁוּ
אֶת־נַפְשִׁי לְקַחְתָּהּ׃ וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב לְדַרְכְּךָ מִדְבָּרָה טו
דַּמֶּשֶׂק וּבָאתָ וּמָשַׁחְתָּ אֶת־חֲזָאֵל לְמֶלֶךְ עַל־אֲרָם׃ וְאֶת יֵהוּא בֶּן־נִמְשִׁי 16
תִּמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע בֶּן־שָׁפָט מֵאָבֵל מְחוֹלָה תִּמְשַׁח
לְנָבִיא תַּחְתֶּיךָ׃ וְהָיָה הַנִּמְלָט מֵחֶרֶב חֲזָאֵל יָמִית יֵהוּא וְהַנִּמְלָט 17
מֵחֶרֶב יֵהוּא יָמִית אֱלִישָׁע׃ וְהִשְׁאַרְתִּי בְיִשְׂרָאֵל שִׁבְעַת אֲלָפִים כָּל־ 18

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v. 46. הפטרת פינחס. v. 4. אחד קרי. v. 5. פתח בז"ק. v. 15. הב בפתח

19 הַמִּדְבָּר֔ אֲשֶׁ֣ר לֹא־כָרְע֗וּ לַבַּ֫עַל וְכָל־הַשָּׁ֥ה אֲשֶׁ֣ר לֹא־נָשַׁ֣ק לוֹ׃ וַיֵּלֶךְ
מֹשֶׁם וַיִּמְצָא֙ אֶת־אֵלִיָּ֣שָׁע בֶּן־שָׁפָ֔ט וְהִוא֙ חֹרֵ֣שׁ שְׁנֵים־עָשָׂ֔ר צְמָדִ֖ים
לְפָנָ֑יו וְהִוא֙ בִּשְׁנֵ֣ים הֶעָשָׂ֔ר וַיַּעֲבֹ֥ר אֵלָ֖יְהוּ אֵלָ֑יו וַיַּשְׁלֵךְ֙ אַדַּרְתּ֣וֹ אֵלָ֔יו׃
כ וַיַּעֲזֹ֥ב אֶת־הַבָּקָ֖ר וַיָּ֣רָץ אַחֲרֵ֣י אֵלִיָּ֑הוּ וַיֹּ֣אמֶר אֶשָּׁקָה־נָּ֨א לְאָבִ֜י וּלְאִמִּ֗י
21 וְאֵלְכָ֣ה אַחֲרֶ֔יךָ וַיֹּ֥אמֶר לוֹ֙ לֵ֣ךְ שׁ֔וּב כִּ֥י מֶה־עָשִׂ֖יתִי לָֽךְ׃ וַיָּ֣שָׁב
מֵאַחֲרָ֑יו וַיִּקַּ֣ח אֶת־צֶ֗מֶד הַבָּקָר֙ וַיִּזְבָּחֵ֔הוּ וּבִכְלֵ֥י הַבָּקָ֖ר בִּשְּׁלָ֣ם הַבָּשָׂ֑ר
וַיִּתֵּ֥ן לָעָ֖ם וַיֹּאכֵ֑לוּ וַיָּ֣קָם וַיֵּלֶךְ֙ אַחֲרֵ֣י אֵלִיָּ֔הוּ וַיְשָׁרְתֵֽהוּ׃

VII. The Confession of the Levites, *Nehemiah* 9.

א וּבְיוֹם֩ עֶשְׂרִ֨ים וְאַרְבָּעָ֜ה לַחֹ֣דֶשׁ הַזֶּ֗ה נֶֽאֱסְפ֤וּ בְנֵֽי־יִשְׂרָאֵל֙ בְּצ֣וֹם וּבְשַׂקִּ֔ים
2 וַאֲדָמָ֖ה עֲלֵיהֶֽם׃ וַיִּבָּדְל֣וּ זֶ֣רַע יִשְׂרָאֵ֔ל מִכֹּ֖ל בְּנֵ֣י נֵכָ֑ר וַיַּעַמְד֣וּ וַיִּתְוַדּ֔וּ
3 עַל־חַטֹּאתֵיהֶ֖ם וַעֲוֹנ֥וֹת אֲבֹתֵיהֶֽם׃ וַיָּקֻ֣מוּ עַל־עָמְדָ֗ם וַיִּקְרְא֞וּ בְּסֵ֤פֶר
תּוֹרַת֙ יְהוָ֣ה אֱלֹהֵיהֶ֔ם רְבִיעִ֥ית הַיּ֖וֹם וּרְבִיעִ֣ית מִתְוַדִּ֑ים וּמִשְׁתַּחֲוִ֖ים
4 לַיהוָ֥ה אֱלֹהֵיהֶֽם׃ וַיָּקָם֩ עַל־מַעֲלֵ֨ה הַלְוִיִּ֜ם יֵשׁוּעַ֣ וּבָנִ֗י קַדְמִיאֵ֛ל
שְׁבַנְיָ֥ה בָנִ֖י שֵׁרֵבְיָ֣ה בָנִ֣י כְנָנִ֑י וַיִּזְעֲק֖וּ בְּק֥וֹל גָּד֛וֹל אֶל־יְהוָ֥ה אֱלֹהֵיהֶֽם׃
ה וַיֹּאמְר֣וּ הַלְוִיִּ֗ם יֵשׁוּעַ֤ וְקַדְמִיאֵל֙ בָּנִ֣י חֲשַׁבְנְיָ֔ה שֵׁרֵבְיָ֖ה הוֹדִיָּ֑ה שְׁבַנְיָ֖ה
פְּתַחְיָ֑ה קוּמ֣וּ בָרְכ֔וּ אֶת־יְהוָ֖ה אֱלֹהֵיכֶ֥ם מִן־הָעוֹלָ֖ם עַד־הָעוֹלָ֑ם וִיבָרְכ֗וּ
6 שֵׁם֙ כְּבוֹדֶ֔ךָ וּמְרוֹמַ֖ם עַל־כָּל־בְּרָכָ֥ה וּתְהִלָּֽה׃ אַתָּה־הוּא֩ יְהוָ֨ה לְבַדֶּ֜ךָ
אַתָּ֣ה עָשִׂ֗יתָ אֶת־הַשָּׁמַ֤יִם שְׁמֵי֙ הַשָּׁמַ֔יִם וְכָל־צְבָאָ֖ם הָאָ֣רֶץ וְכָל־אֲשֶׁ֣ר
עָלֶ֑יהָ הַיַּמִּ֖ים וְכָל־אֲשֶׁ֥ר בָּהֶ֛ם וְאַתָּ֥ה מְחַיֶּ֖ה אֶת־כֻּלָּ֑ם וּצְבָ֥א הַשָּׁמַ֖יִם
7 לְךָ֥ מִשְׁתַּחֲוִֽים׃ אַתָּה֩ הוּא֩ יְהוָ֨ה הָאֱלֹהִ֜ים אֲשֶׁ֣ר בָּחַ֗רְתָּ בְּאַבְרָ֔ם
8 וְהוֹצֵאתוֹ֙ מֵא֣וּר כַּשְׂדִּ֔ים וְשַׂמְתָּ֥ שְׁמ֖וֹ אַבְרָהָֽם׃ וּמָצָ֤אתָ אֶת־לְבָבוֹ֙ נֶאֱמָ֣ן
לְפָנֶ֔יךָ וְכָרֹ֥ת עִמּ֖וֹ הַבְּרִ֣ית לָתֵ֗ת אֶת־אֶ֤רֶץ הַכְּנַעֲנִי֙ הַֽחִתִּ֣י הָאֱמֹרִ֔י
וְהַפְּרִזִּ֖י וְהַיְבוּסִ֣י וְהַגִּרְגָּשִׁ֑י לָתֵ֤ת לְזַרְעוֹ֙ וַתָּ֣קֶם אֶת־דְּבָרֶ֔יךָ כִּ֥י צַדִּ֖יק
9 אָֽתָּה׃ וַתֵּ֗רֶא אֶת־עֳנִ֤י אֲבֹתֵ֙ינוּ֙ בְּמִצְרָ֔יִם וְאֶת־זַעֲקָתָ֖ם שָׁמַ֣עְתָּ עַל־יַם־
י סֽוּף׃ וַתִּתֵּ֨ן אֹתֹ֤ת וּמֹפְתִים֙ בְּפַרְעֹ֔ה וּבְכָל־עֲבָדָ֖יו וּבְכֹ֣ל עַם־אַרְצ֑וֹ כִּ֣י
11 יָדַ֔עְתָּ כִּ֥י הֵזִ֖ידוּ עֲלֵיהֶ֑ם וַתַּ֣עַשׂ־לְךָ֔ שֵׁ֖ם כְּהַיּ֥וֹם הַזֶּֽה׃ וְהַיָּ֣ם בָּקַ֔עְתָּ
לִפְנֵיהֶ֖ם וַיַּעַבְר֣וּ בְתוֹךְ־הַיָּ֑ם בַּמַּצֹּלֶ֗ת וְאֶת־רֹדְפֵיהֶם֙ הִשְׁלַ֣כְתָּ בִמְצֹלֹ֔ת
12 כְּמוֹ־אֶ֖בֶן בְּמַ֥יִם עַזִּֽים׃ וּבְעַמּ֤וּד עָנָן֙ הַנְחִיתָ֣ם יוֹמָ֔ם וּבְעַמּ֥וּד אֵ֖שׁ
13 לַ֑יְלָה לְהָאִ֣יר לָהֶ֗ם אֶת־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר יֵלְכ֣וּ־בָ֔הּ׃ וְעַל־הַר־סִינַ֖י יָרַ֑דְתָּ
וַתְּדַבֵּ֤ר עִמָּהֶם֙ מִשָּׁמַ֔יִם וַתִּתֵּ֥ן לָהֶ֖ם מִשְׁפָּטִ֣ים יְשָׁרִ֑ים וְתוֹרֹ֥ת אֱמֶ֖ת
14 חֻקִּ֥ים וּמִצְוֹ֖ת טוֹבִֽים׃ וְאֶת־שַׁבַּ֤ת קָדְשְׁךָ֙ הוֹדַ֣עְתָּ לָהֶ֔ם וּמִצְוֹ֥ת וְחֻקִּ֖ים וְתוֹרָ֑ה

v. 18. מלרע v. 20. הש׳ בח״ק v. 21. כ״ב v. 5. בצ״ל v. 6. ארה ק׳

וְתוֹרָה צִוִּיתָ לָהֶם בְּיַד מֹשֶׁה עַבְדֶּךָ׃ וְלֶחֶם מִשָּׁמַיִם נָתַתָּה לָהֶם לְ֠ט
לִרְעָבָם וּמַיִם מִסֶּלַע הוֹצֵאתָ לָהֶם לִצְמָאָם וַתֹּאמֶר לָהֶם לָבוֹא לָרֶשֶׁת
אֶת־הָאָרֶץ אֲשֶׁר־נָשָׂאתָ אֶת־יָדְךָ לָתֵת לָהֶם׃ וְהֵם וַאֲבוֹתֵינוּ הֵזִידוּ 16
וַיַּקְשׁוּ אֶת־עָרְפָּם וְלֹא שָׁמְעוּ אֶל־מִצְוֹתֶיךָ׃ וַיְמָאֲנוּ לִשְׁמֹעַ וְלֹא־זָכְרוּ 17
נִפְלְאוֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיַּקְשׁוּ אֶת־עָרְפָּם וַיִּתְּנוּ־רֹאשׁ לָשׁוּב
לְעַבְדָתָם בְּמִרְיָם וַאֲתָּה אֱלוֹהַ סְלִיחוֹת חַנּוּן וְרַחוּם אֶרֶךְ־אַפַּיִם וְרַב־
חֶסֶד וְלֹא עֲזַבְתָּם׃ אַף כִּי־עָשׂוּ לָהֶם עֵגֶל מַסֵּכָה וַיֹּאמְרוּ זֶה אֱלֹהֶיךָ 18
אֲשֶׁר הֶעֱלְךָ מִמִּצְרַיִם וַיַּעֲשׂוּ נֶאָצוֹת גְּדֹלוֹת׃ וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים 19
לֹא עֲזַבְתָּם בַּמִּדְבָּר אֶת־עַמּוּד הֶעָנָן לֹא־סָר מֵעֲלֵיהֶם בְּיוֹמָם לַהֲנְחֹתָם
בַּהֲלָכָךְ וְאֶת־עַמּוּד הָאֵשׁ בְּלֵילָה לְהָאִיר לָהֶם וְאֶת־הַדֶּרֶךְ אֲשֶׁר יֵלְכוּ־
בָהּ׃ וְרוּחֲךָ הַטּוֹבָה נָתָתָּ לְהַשְׂכִּילֵם וּמָנְךָ לֹא־מָנַעְתָּ מִפִּיהֶם וּמַיִם כ
נָתַתָּה לָהֶם לִצְמָאָם׃ וְאַרְבָּעִים שָׁנָה כִּלְכַּלְתָּם בַּמִּדְבָּר לֹא חָסֵרוּ 21
שַׂלְמֹתֵיהֶם לֹא בָלוּ וְרַגְלֵיהֶם לֹא בָצֵקוּ׃ וַתִּתֶּן לָהֶם מַמְלְכוֹת וַעֲמָמִים 22
וַתַּחְלְקֵם לְפֵאָה וַיִּירְשׁוּ אֶת־אֶרֶץ סִיחוֹן וְאֶת־אֶרֶץ מֶלֶךְ חֶשְׁבּוֹן וְאֶת־
אֶרֶץ עוֹג מֶלֶךְ־הַבָּשָׁן׃ וּבָנֵיהֶם הִרְבִּיתָ כְּכוֹכְבֵי הַשָּׁמָיִם וַתְּבִיאֵם אֶל 23
הָאָרֶץ אֲשֶׁר־אָמַרְתָּ לַאֲבוֹתֵיהֶם לָבוֹא לָרֶשֶׁת׃ וַיָּבֹאוּ הַבָּנִים וַיִּירְשׁוּ 24
אֶת־הָאָרֶץ וַתַּכְנַע לִפְנֵיהֶם אֶת־יוֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים וַתִּתְּנֵם בְּיָדָם
וְאֶת־מַלְכֵיהֶם וְאֶת־עַמֵּי הָאָרֶץ לַעֲשׂוֹת בָּהֶם כִּרְצוֹנָם׃ וַיִּלְכְּדוּ עָרִים כה
בְּצוּרוֹת וַאֲדָמָה שְׁמֵנָה וַיִּירְשׁוּ בָּתִּים מְלֵאִים־כָּל־טוּב בֹּרוֹת חֲצוּבִים
כְּרָמִים וְזֵיתִים וְעֵץ מַאֲכָל לָרֹב וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיַּשְׁמִינוּ וַיִּתְעַדְּנוּ
בְּטוּבְךָ הַגָּדוֹל׃ וַיַּמְרוּ וַיִּמְרְדוּ בָךְ וַיַּשְׁלִכוּ אֶת־תּוֹרָתְךָ אַחֲרֵי גַּבָּם 26
וְאֶת־נְבִיאֶיךָ הָרָגּוּ אֲשֶׁר־הֵעִידוּ בָם לַהֲשִׁיבָם אֵלֶיךָ וַיַּעֲשׂוּ נֶאָצוֹת
גְּדוֹלוֹת׃ וַתִּתְּנֵם בְּיַד צָרֵיהֶם וַיָּצֵרוּ לָהֶם וּבְעֵת צָרָתָם יִצְעָקוּ אֵלֶיךָ 27
וְאַתָּה מִשָּׁמַיִם תִּשְׁמָע וּכְרַחֲמֶיךָ הָרַבִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וְיוֹשִׁיעוּם
מִיַּד צָרֵיהֶם׃ וּכְנוֹחַ לָהֶם יָשׁוּבוּ לַעֲשׂוֹת רַע לְפָנֶיךָ וַתַּעַזְבֵם בְּיַד 28
אוֹיְבֵיהֶם וַיִּרְדּוּ בָהֶם וַיָּשׁוּבוּ וַיִּזְעָקוּ֙ וְאַתָּה מִשָּׁמַיִם תִּשְׁמַע וְתַצִּילֵם
כְּרַחֲמֶיךָ רַבּוֹת עִתִּים׃ וַתָּעַד בָּהֶם לַהֲשִׁיבָם אֶל־תּוֹרָתֶךָ וְהֵמָּה הֵזִידוּ 29
וְלֹא־שָׁמְעוּ לְמִצְוֹתֶיךָ וּבְמִשְׁפָּטֶיךָ חָטְאוּ־בָם אֲשֶׁר־יַעֲשֶׂה אָדָם וָחָי
בָּהֶם וַיִּתְּנוּ כָתֵף סוֹרֶרֶת וְעָרְפָּם הִקְשׁוּ וְלֹא שָׁמֵעוּ׃ וַתַּמְשֵׁךְ עֲלֵיהֶם ל
שָׁנִים רַבּוֹת וַתָּעַד בָּם בְּרוּחֲךָ בְּיַד־נְבִיאֶיךָ וְלֹא הֶאֱזִינוּ וַתִּתְּנֵם בְּיַד
עַמֵּי הָאֲרָצוֹת׃ וּבְרַחֲמֶיךָ הָרַבִּים לֹא־עֲשִׂיתָם כָּלָה וְלֹא עֲזַבְתָּם כִּי אֵל־ 31
חַנּוּן וְרַחוּם אָתָּה׃ וְעַתָּה אֱלֹהֵינוּ הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שׁוֹמֵר 32

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v. 17. יחיר ו׳ v. 26. קמץ בז״ק v. 27. קמץ בז״ק

הַבְּרִית וְהַחֶסֶד אַל־יִמְעַט לְפָנֶיךָ אֵת כָּל־הַתְּלָאָה אֲשֶׁר־מְצָאַתְנוּ לְמַלְכֵּינוּ
לְשָׂרֵינוּ וּלְכֹהֲנֵינוּ וּלְנִבְיאֵינוּ וְלַאֲבֹתֵינוּ וּלְכָל־עַמֶּךָ מִימֵי מַלְכֵי אַשּׁוּר
33 עַד הַיּוֹם הַזֶּה׃ וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ כִּי־אֱמֶת עָשִׂיתָ
34 וַאֲנַחְנוּ הִרְשָׁעְנוּ׃ וְאֶת־מְלָכֵינוּ שָׂרֵינוּ כֹּהֲנֵינוּ וַאֲבֹתֵינוּ לֹא עָשׂוּ
לה תּוֹרָתֶךָ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיךָ וּלְעֵדְוֹתֶיךָ אֲשֶׁר הַעִידְתָּ בָּהֶם׃ וְהֵם
בְּמַלְכוּתָם וּבְטוּבְךָ הָרָב אֲשֶׁר־נָתַתָּ לָהֶם וּבָאָרֶץ הָרְחָבָה וְהַשְּׁמֵנָה
36 אֲשֶׁר־נָתַתָּה לִפְנֵיהֶם לֹא עָבָדוּךָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הָרָעִים׃ הִנֵּה
אֲנַחְנוּ הַיּוֹם עֲבָדִים וְהָאָרֶץ אֲשֶׁר־נָתַתָּה לַאֲבֹתֵינוּ לֶאֱכֹל אֶת־פִּרְיָהּ
37 וְאֶת־טוּבָהּ הִנֵּה אֲנַחְנוּ עֲבָדִים עָלֶיהָ׃ וּתְבוּאָתָהּ מַרְבָּה לַמְּלָכִים
אֲשֶׁר־נָתַתָּה עָלֵינוּ בְּחַטֹּאותֵינוּ וְעַל־גְּוִיֹּתֵינוּ מְשָׁלִים וּבִבְהֶמְתֵּנוּ כִּרְצוֹנָם
וּבְצָרָה גְדֹלָה אֲנָחְנוּ׃

VIII. Judah Comforted, *Isaiah* 40–42.

CHAPTER XL. מ

א 2 נַחֲמוּ נַחֲמוּ עַמִּי יֹאמַר אֱלֹהֵיכֶם׃ דַּבְּרוּ עַל־לֵב יְרוּשָׁלַ͏ִם וְקִרְאוּ אֵלֶיהָ
כִּי מָלְאָה צְבָאָהּ כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה מִיַּד יְהוָה כִּפְלַיִם בְּכָל־
3 חַטֹּאתֶיהָ׃ קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ יְהוָה יַשְּׁרוּ בָּעֲרָבָה
4 מְסִלָּה לֵאלֹהֵינוּ׃ כָּל־גֶּיא יִנָּשֵׂא וְכָל־הַר וְגִבְעָה יִשְׁפָּלוּ וְהָיָה הֶעָקֹב
ה לְמִישׁוֹר וְהָרְכָסִים לְבִקְעָה׃ וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר יַחְדָּו
6 כִּי פִי יְהוָה דִּבֵּר׃ קוֹל אֹמֵר קְרָא וְאָמַר מָה אֶקְרָא כָּל־הַבָּשָׂר
7 חָצִיר וְכָל־חַסְדּוֹ כְּצִיץ הַשָּׂדֶה׃ יָבֵשׁ חָצִיר נָבֵל צִיץ כִּי רוּחַ יְהוָה
8 נָשְׁבָה בּוֹ אָכֵן חָצִיר הָעָם׃ יָבֵשׁ חָצִיר נָבֵל צִיץ וּדְבַר אֱלֹהֵינוּ יָקוּם
9 לְעוֹלָם׃ עַל הַר־גָּבֹהַ עֲלִי־לָךְ מְבַשֶּׂרֶת צִיּוֹן הָרִימִי בַכֹּחַ קוֹלֵךְ
מְבַשֶּׂרֶת יְרוּשָׁלַ͏ִם הָרִימִי אַל־תִּירָאִי אִמְרִי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם׃
י הִנֵּה אֲדֹנָי יֱהוִה בְּחָזָק יָבוֹא וּזְרֹעוֹ מֹשְׁלָה לוֹ הִנֵּה שְׂכָרוֹ אִתּוֹ
11 וּפְעֻלָּתוֹ לְפָנָיו׃ כְּרֹעֶה עֶדְרוֹ יִרְעֶה בִּזְרֹעוֹ יְקַבֵּץ טְלָאִים וּבְחֵיקוֹ יִשָּׂא
12 עָלוֹת יְנַהֵל׃ מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל
13 בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃ מִי־תִכֵּן
14 אֶת־רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֶנּוּ׃ אֵת־מִי נוֹעָץ וַיְבִינֵהוּ וַיְלַמְּדֵהוּ
ט בְּאֹרַח מִשְׁפָּט וַיְלַמְּדֵהוּ דַּעַת וְדֶרֶךְ תְּבוּנוֹת יוֹדִיעֶנּוּ׃ הֵן גּוֹיִם כְּמַר
16 מִדְלִי וּכְשַׁחַק מֹאזְנַיִם נֶחְשָׁבוּ הֵן אִיִּים כַּדַּק יִטּוֹל׃ וּלְבָנוֹן אֵין דֵּי
17 בָּעֵר וְחַיָּתוֹ אֵין דֵּי עוֹלָה׃ כָּל־הַגּוֹיִם כְּאַיִן נֶגְדּוֹ מֵאָפֵס וָתֹהוּ

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v. 1. הפטרת ואתחנן

18 נֶחְשְׁבוּ־לוֹ׃ וְאֶל־מֵי תְדַמְּיוּן אֵל וּמַה־דְּמוּת תַּעַרְכוּ־לוֹ׃ הַפֶּסֶל נָסַךְ
19 חָרָשׁ וְצוֹרֵף בַּזָּהָב יְרַקְּעֶנּוּ וּרְתָקוֹת כֶּסֶף צוֹרֵף׃ הַמְסֻכָּן תְּרוּמָה עֵץ
כ 21 לֹא־יִרְקַב יִבְחַר חָרָשׁ חָכָם יְבַקֶּשׁ־לוֹ לְהָכִין פֶּסֶל לֹא יָמוֹט׃ הֲלֹא
תֵדְעוּ הֲלֹא תִשְׁמָעוּ הֲלֹא הֻגַּד מֵרֹאשׁ לָכֶם הֲלוֹא הֲבִינוֹתֶם מוֹסְדוֹת
22 הָאָרֶץ׃ הַיֹּשֵׁב עַל־חוּג הָאָרֶץ וְיוֹשְׁבֶיהָ כַּחֲגָבִים הַנּוֹטֶה כַדֹּק שָׁמַיִם
23 וַיִּמְתָּחֵם כָּאֹהֶל לָשָׁבֶת׃ הַנּוֹתֵן רוֹזְנִים לְאַיִן שֹׁפְטֵי אֶרֶץ כַּתֹּהוּ עָשָׂה׃
24 אַף בַּל־נִטָּעוּ אַף בַּל־זֹרָעוּ אַף בַּל־שֹׁרֵשׁ בָּאָרֶץ גִּזְעָם וְגַם נָשַׁף בָּהֶם
25 וַיִּבָּשׁוּ וּסְעָרָה כַקַּשׁ תִּשָּׂאֵם׃ וְאֶל־מִי תְדַמְּיוּנִי וְאָשְׁוֶה יֹאמַר קְדוֹשׁ׃ כה
26 שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם
27 בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃ לָמָּה
תֹאמַר יַעֲקֹב וְתֹדַבֵּר יִשְׂרָאֵל נִסְתָּרָה דַרְכִּי מֵיְהוָה וּמֵאֱלֹהַי מִשְׁפָּטִי
28 יַעֲבֹר׃ הֲלוֹא יָדַעְתָּ אִם־לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם ׀ יְהוָה בּוֹרֵא קְצוֹת
29 הָאָרֶץ לֹא יִיעַף וְלֹא יִיגָע אֵין חֵקֶר לִתְבוּנָתוֹ׃ נֹתֵן לַיָּעֵף כֹּחַ וּלְאֵין
כ 29 אוֹנִים עָצְמָה יַרְבֶּה׃ וְיֵעָפוּ נְעָרִים וְיִגָּעוּ וּבַחוּרִים כָּשׁוֹל יִכָּשְׁלוּ׃ כ
31 וְקוֵי יְהוָה יַחֲלִיפוּ כֹחַ יַעֲלוּ אֵבֶר כַּנְּשָׁרִים יָרוּצוּ וְלֹא יִיגָעוּ יֵלְכוּ
וְלֹא יִיעָפוּ׃

CHAPTER XLI. מא

א הַחֲרִישׁוּ אֵלַי אִיִּים וּלְאֻמִּים יַחֲלִיפוּ כֹחַ יִגְּשׁוּ אָז יְדַבֵּרוּ יַחְדָּו
2 לַמִּשְׁפָּט נִקְרָבָה׃ מִי הֵעִיר מִמִּזְרָח צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ יִתֵּן לְפָנָיו
3 גּוֹיִם וּמְלָכִים יַרְדֶּה יִתֵּן כֶּעָפָר חַרְבּוֹ כְּקַשׁ נִדָּף קַשְׁתּוֹ׃ יִרְדְּפֵם יַעֲבֹר
4 שָׁלוֹם אֹרַח בְּרַגְלָיו לֹא יָבוֹא׃ מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי
ה יְהוָה רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃ רָאוּ אִיִּים וְיִירָאוּ קְצוֹת הָאָרֶץ
6 יֶחֱרָדוּ קָרְבוּ וַיֶּאֱתָיוּן׃ אִישׁ אֶת־רֵעֵהוּ יַעְזֹרוּ וּלְאָחִיו יֹאמַר חֲזָק
7 וַיְחַזֵּק חָרָשׁ אֶת־צוֹרֵף מַחֲלִיק פַּטִּישׁ אֶת־הוֹלֶם פָּעַם אֹמֵר לַדֶּבֶק טוֹב
8 הִיא וַיְחַזְּקֵהוּ בְמַסְמְרִים לֹא יִמּוֹט׃ וְאַתָּה יִשְׂרָאֵל עַבְדִּי
9 יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֹהֲבִי׃ אֲשֶׁר הֶחֱזַקְתִּיךָ מִקְצוֹת
הָאָרֶץ וּמֵאֲצִילֶיהָ קְרָאתִיךָ וָאֹמַר לְךָ עַבְדִּי־אַתָּה בְּחַרְתִּיךָ וְלֹא
י מְאַסְתִּיךָ׃ אַל־תִּירָא כִּי־עִמְּךָ אָנִי אַל־תִּשְׁתָּע כִּי־אֲנִי אֱלֹהֶיךָ אִמַּצְתִּיךָ
אַף־עֲזַרְתִּיךָ אַף־תְּמַכְתִּיךָ בִּימִין צִדְקִי׃ הֵן יֵבֹשׁוּ וְיִכָּלְמוּ כָּל הַנֶּחֱרִים
12 בָּךְ יִהְיוּ כְאַיִן וְיֹאבְדוּ אַנְשֵׁי רִיבֶךָ׃ תְּבַקְּשֵׁם וְלֹא תִמְצָאֵם אַנְשֵׁי
13 מַצֹּתֶךָ יִהְיוּ כְאַיִן וּכְאֶפֶס אַנְשֵׁי מִלְחַמְתֶּךָ׃ כִּי אֲנִי יְהוָה אֱלֹהֶיךָ

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v. 26. כד כאן v. 27. הפטרת לך לך

14 מְחַזֵּיק יְמִינֶךָ הָאֹמֵר לְךָ אַל־תִּירָא אֲנִי עֲזַרְתִּיךָ׃ אַל־תִּירְאִי
תּוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךְ נְאֻם־יְהוָה וְגֹאֲלֵךְ קְדוֹשׁ
ט יִשְׂרָאֵל׃ הִנֵּה שַׂמְתִּיךְ לְמוֹרַג חָרוּץ חָדָשׁ בַּעַל פִּיפִיּוֹת תָּדוֹשׁ הָרִים
16 וְתָדֹק וּגְבָעוֹת כַּמֹּץ תָּשִׂים׃ תְּזָרֵם וְרוּחַ תִּשָּׂאֵם וּסְעָרָה תָּפִיץ אֹתָם
17 וְאַתָּה תָּגִיל בַּיהוָה בִּקְדוֹשׁ יִשְׂרָאֵל תִּתְהַלָּל׃ הֶעָנִיִּים וְהָאֶבְיוֹנִים
מְבַקְּשִׁים מַיִם וָאַיִן לְשׁוֹנָם בַּצָּמָא נָשָׁתָּה אֲנִי יְהוָה אֶעֱנֵם אֱלֹהֵי
18 יִשְׂרָאֵל לֹא אֶעֱזֹבֵם׃ אֶפְתַּח עַל־שְׁפָיִים נְהָרוֹת וּבְתוֹךְ בְּקָעוֹת מַעְיָנוֹת
19 אָשִׂים מִדְבָּר לַאֲגַם־מָיִם וְאֶרֶץ צִיָּה לְמוֹצָאֵי מָיִם׃ אֶתֵּן בַּמִּדְבָּר אֶרֶז
שִׁטָּה וַהֲדַס וְעֵץ שֶׁמֶן אָשִׂים בָּעֲרָבָה בְּרוֹשׁ תִּדְהָר וּתְאַשּׁוּר יַחְדָּו׃
כ לְמַעַן יִרְאוּ וְיֵדְעוּ וְיָשִׂימוּ וְיַשְׂכִּילוּ יַחְדָּו כִּי יַד־יְהוָה עָשְׂתָה זֹּאת
21 וּקְדוֹשׁ יִשְׂרָאֵל בְּרָאָהּ׃ קָרְבוּ רִיבְכֶם יֹאמַר יְהוָה הַגִּישׁוּ
22 עַצְמוֹתֵיכֶם יֹאמַר מֶלֶךְ יַעֲקֹב׃ יַגִּישׁוּ וְיַגִּידוּ לָנוּ אֶת אֲשֶׁר תִּקְרֶינָה
הָרִאשֹׁנוֹת ׀ מָה הֵנָּה הַגִּידוּ וְנָשִׂימָה לִבֵּנוּ וְנֵדְעָה אַחֲרִיתָן אוֹ הַבָּאוֹת
23 תַּשְׁמִיעֻנוּ׃ הַגִּידוּ הָאֹתִיּוֹת לְאָחוֹר וְנֵדְעָה כִּי אֱלֹהִים אַתֶּם אַךְ־תֵּיטִיבוּ
24 וְתָרֵעוּ וְנִשְׁתָּעָה וְנִרְאֶה יָחְדָּו׃ הֵן־אַתֶּם מֵאַיִן וּפָעֳלְכֶם מֵאָפַע תּוֹעֵבָה
כה יִבְחַר בָּכֶם׃ הֵעִירֹתִי מִצָּפוֹן וַיֹּאתֶ מִמִּזְרַח־שֶׁמֶשׁ יִקְרָא בִשְׁמִי
26 וַיָּבֹא סְגָנִים כְּמוֹ־חֹמֶר וּכְמוֹ יוֹצֵר יִרְמָס־טִיט׃ מִי־הִגִּיד מֵרֹאשׁ וְנֵדָעָה
וּמִלְפָנִים וְנֹאמַר צַדִּיק אָת אֵין־מַגִּיד אַף אָת אֵין מַשְׁמִיעַ אַף אֵין־שֹׁמֵעַ
27 אִמְרֵיכֶם׃ רִאשׁוֹן לְצִיּוֹן הִנֵּה הִנָּם וְלִירוּשָׁלַם מְבַשֵּׂר אֶתֵּן׃ וְאֵרֶא
28 29 וְאֵין אִישׁ וּמֵאֵלֶּה וְאֵין יוֹעֵץ וְאֶשְׁאָלֵם וְיָשִׁיבוּ דָבָר׃ הֵן כֻּלָּם אָוֶן
אֶפֶס מַעֲשֵׂיהֶם רוּחַ וָתֹהוּ נְסָכֵיהֶם׃

CHAPTER XLII. מב

א הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי רָצְתָה נַפְשִׁי נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט
3 2 לַגּוֹיִם יוֹצִיא׃ לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־יַשְׁמִיעַ בַּחוּץ קוֹלוֹ׃ קָנֶה
4 רָצוּץ לֹא יִשְׁבּוֹר וּפִשְׁתָּה כֵּהָה לֹא יְכַבֶּנָּה לֶאֱמֶת יוֹצִיא מִשְׁפָּט׃ לֹא
יִכְהֶה וְלֹא יָרוּץ עַד־יָשִׂים בָּאָרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אִיִּים יְיַחֵלוּ׃
ה כֹּה־אָמַר הָאֵל ׀ יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנֹטֵיהֶם רֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ
6 נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ וְרוּחַ לַהֹלְכִים בָּהּ׃ אֲנִי יְהוָה קְרָאתִיךָ בְצֶדֶק
7 וְאַחֲזֵק בְּיָדֶךָ וְאֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם׃ לִפְקֹחַ עֵינַיִם
8 עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר אַסִּיר מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ׃ אֲנִי יְהוָה
9 הִוא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים׃ הָרִאשֹׁנוֹת הִנֵּה־

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v. 16 כד כאן v. 23. וגראה קרי v. 5. הפטרת בראשית

בָּאוּ וַחֲרָשׁוֹת אֲנִי מַגִּיד בְּטֶרֶם תִּצְמַחְנָה אַשְׁמִיעַ אֶתְכֶם׃ שִׁירוּ ו
לַיהוָה שִׁיר חָדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ יוֹרְדֵי יָם וּמְלֹאוֹ אִיִּים
וְיֹשְׁבֵיהֶם׃ יִשְׂאוּ מִדְבָּר וְעָרָיו חֲצֵרִים תֵּשֵׁב קֵדָר יָרֹנּוּ יֹשְׁבֵי סֶלַע 11
מֵרֹאשׁ הָרִים יְצִוָּחוּ׃ יָשִׂימוּ לַיהוָה כָּבוֹד וּתְהִלָּתוֹ בָּאִיִּים יַגִּידוּ׃ 12
יְהוָה כַּגִּבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה יָרִיעַ אַף־יַצְרִיחַ עַל־ 13
אוֹיְבָיו יִתְגַּבָּר׃ הֶחֱשֵׁיתִי מֵעוֹלָם אַחֲרִישׁ אֶתְאַפַּק כַּיּוֹלֵדָה 14
אֶפְעֶה אֶשֵּׁם וְאֶשְׁאַף יָחַד׃ אַחֲרִיב הָרִים וְגִבָעוֹת וְכָל־עֶשְׂבָּם אוֹבִישׁ ט
וְאָשִׂים נְהָרוֹת לָאִיִּים וַאֲגַמִּים אוֹבִישׁ׃ וְהוֹלַכְתִּי עִוְרִים בְּדֶרֶךְ לֹא 16
יָדָעוּ בִּנְתִיבוֹת לֹא־יְדָעוּ אַדְרִיכֵם אָשִׂים מַחְשָׁךְ לִפְנֵיהֶם לָאוֹר
וּמַעֲקַשִּׁים לְמִישׁוֹר אֵלֶּה הַדְּבָרִים עֲשִׂיתָם וְלֹא עֲזַבְתִּים׃ נָסֹגוּ אָחוֹר 17
יֵבֹשׁוּ בֹּשֶׁת הַבֹּטְחִים בַּפֶּסֶל הָאֹמְרִים לְמַסֵּכָה אַתֶּם אֱלֹהֵינוּ׃
חַרְשִׁים שְׁמְעוּ וְהָעִוְרִים הַבִּיטוּ לִרְאוֹת׃ מִי עִוֵּר כִּי אִם־עַבְדִּי 18
וְחֵרֵשׁ כְּמַלְאָכַי אֶשְׁלָח מִי עִוַּר כִּמְשֻׁלָּם וְעִוֵּר כְּעֶבֶד יְהוָה׃ רָאִיתָ כ
רַבּוֹת וְלֹא תִשְׁמֹר פָּקוֹחַ אָזְנַיִם וְלֹא יִשְׁמָע׃ יְהוָה חָפֵץ לְמַעַן צִדְקוֹ 21
יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃ וְהוּא עַם־בָּזוּז וְשָׁסוּי חָפֵּחַ בַּחוּרִים כֻּלָּם 22
וּבְבָתֵּי כְלָאִים הֻחְבָּאוּ הָיוּ לָבַז וְאֵין מַצִּיל מִשִּׁסָּה וְאֵין־אֹמֵר הָשֵׁב׃
מִי בָכֶם יַאֲזִין זֹאת יַקְשֵׁב וְיִשְׁמַע לְאָחוֹר׃ מִי־נָתַן לְמִשּׁוֹסָּה יַעֲקֹב 23
וְיִשְׂרָאֵל לְבֹזְזִים הֲלֹוא יְהוָה זוּ חָטָאנוּ לוֹ וְלֹא־אָבוּ בִדְרָכָיו הָלוֹךְ 24
וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ׃ וַיִּשְׁפֹּךְ עָלָיו חֲמַת אַפּוֹ וַעֲזוּז מִלְחָמָה וַתְּלַהֲטֵהוּ כה
מִסָּבִיב וְלֹא יָדָע וַתִּבְעַר־בּוֹ וְלֹא־יָשִׂים עַל־לֵב׃

IX. Messiah's Humiliation and Glory, *Isaiah* 53.

מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וּזְרוֹעַ יְהוָה עַל־מִי נִגְלָתָה׃ וַיַּעַל כַּיּוֹנֵק לְפָנָיו א 2
וְכַשֹּׁרֶשׁ מֵאֶרֶץ צִיָּה לֹא־תֹאַר לוֹ וְלֹא הָדָר וְנִרְאֵהוּ וְלֹא־מַרְאֶה
וְנֶחְמְדֵהוּ׃ נִבְזֶה וַחֲדַל אִישִׁים אִישׁ מַכְאֹבוֹת וִידוּעַ חֹלִי וּכְמַסְתֵּר 3
פָּנִים מִמֶּנּוּ נִבְזֶה וְלֹא חֲשַׁבְנֵהוּ׃ אָכֵן חֳלָיֵנוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ 4
סְבָלָם וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֵּה אֱלֹהִים וּמְעֻנֶּה׃ וְהוּא מְחֹלָל ה
מִפְּשָׁעֵינוּ מְדֻכָּא מֵעֲוֹנֹתֵינוּ מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ׃
כָּלָּנוּ כַצֹּאן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָנִינוּ וַיהוָה הִפְגִּיעַ בּוֹ אֶת עֲוֹן כֻּלָּנוּ׃ 6
נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ 7
נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃ מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ 8

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v. 20. ראית קרי v. 21. עד כאן v. 24. למשיסה קרי v. 25. קמץ בו״ק
v. 7. קמץ בו״ק v. 8. קמץ בו״ק

9 כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי נֻגַּע לָמוֹ׃ וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ
י וְאֶת־עָשִׁיר בְּמוֹתָיו עַל לֹא־חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו׃ וַיהוָה חָפֵץ
דַּכְּאוֹ הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ
11 יְהוָה בְּיָדוֹ יִצְלָח׃ מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבָּע בְּדַעְתּוֹ יַצְדִּיק צַדִּיק
12 עַבְדִּי לָרַבִּים וַעֲוֹנֹתָם הוּא יִסְבֹּל׃ לָכֵן אֲחַלֶּק־לוֹ בָרַבִּים וְאֶת־עֲצוּמִים
יְחַלֵּק שָׁלָל תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ וְאֶת־פֹּשְׁעִים נִמְנָה וְהוּא
חֵטְא־רַבִּים נָשָׂא וְלַפֹּשְׁעִים יַפְגִּיעַ׃

X. The Restoration of Israel, *Ezekiel* 37.

א הָיְתָה עָלַי יַד־יְהוָה וַיּוֹצִיאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבִּקְעָה
2 וְהִיא מְלֵאָה עֲצָמוֹת׃ וְהֶעֱבִירַנִי עֲלֵיהֶם סָבִיב ׀ סָבִיב וְהִנֵּה רַבּוֹת
3 מְאֹד עַל־פְּנֵי הַבִּקְעָה וְהִנֵּה יְבֵשׁוֹת מְאֹד׃ וַיֹּאמֶר אֵלַי בֶּן־אָדָם
4 הֲתִחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וָאֹמַר אֲדֹנָי יֱהוִה אַתָּה יָדָעְתָּ׃ וַיֹּאמֶר
אֵלַי הִנָּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֵשׁוֹת
ה שִׁמְעוּ דְּבַר־יְהוָה׃ כֹּה אָמַר אֲדֹנָי יֱהוִה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה
6 אֲנִי מֵבִיא בָכֶם רוּחַ וִחְיִיתֶם׃ וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהַעֲלֵיתִי עֲלֵיכֶם
בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם רוּחַ וִחְיִיתֶם וִידַעְתֶּם כִּי־אֲנִי
7 יְהוָה׃ וְנִבֵּאתִי כַּאֲשֶׁר צֻוֵּיתִי וַיְהִי־קוֹל כְּהִנָּבְאִי וְהִנֵּה־רַעַשׁ וַתִּקְרְבוּ
8 עֲצָמוֹת עֶצֶם אֶל־עַצְמוֹ׃ וְרָאִיתִי וְהִנֵּה עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה
9 וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְמָעְלָה וְרוּחַ אֵין בָּהֶם׃ וַיֹּאמֶר אֵלַי הִנָּבְא
אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר ׀ אֲדֹנָי יֱהוִה
י מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ׃ וְהִנַּבֵּאתִי
כַּאֲשֶׁר צִוַּנִי וַתָּבוֹא בָהֶם הָרוּחַ וַיִּחְיוּ וַיַּעַמְדוּ עַל־רַגְלֵיהֶם חַיִל גָּדוֹל
11 מְאֹד מְאֹד׃ וַיֹּאמֶר אֵלַי בֶּן־אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל
12 הֵמָּה הִנֵּה אֹמְרִים יָבְשׁוּ עַצְמוֹתֵינוּ וְאָבְדָה תִקְוָתֵנוּ נִגְזַרְנוּ לָנוּ׃ לָכֵן
הִנָּבֵא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יֱהוִה הִנֵּה אֲנִי פֹתֵחַ אֶת־
קִבְרוֹתֵיכֶם וְהַעֲלֵיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עַמִּי וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַת
13 יִשְׂרָאֵל׃ וִידַעְתֶּם כִּי־אֲנִי יְהוָה בְּפִתְחִי אֶת־קִבְרוֹתֵיכֶם וּבְהַעֲלוֹתִי אֶתְכֶם
14 מִקִּבְרוֹתֵיכֶם עַמִּי׃ וְנָתַתִּי רוּחִי בָכֶם וְחִיִּיתֶם וְהִנַּחְתִּי אֶתְכֶם עַל־
אַדְמַתְכֶם וִידַעְתֶּם כִּי אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי נְאֻם־יְהוָה׃
ס 16 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ וְאַתָּה בֶן־אָדָם קַח־לְךָ עֵץ אֶחָד וּכְתֹב

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v. 11. קמץ בז"ק v. 14. כד כאן v. 15. הפטרת ויגש

עָלָיו לִיהוּדָה וְלִבְנֵי יִשְׂרָאֵל חֲבֵרָו וּלְקַח עֵץ אֶחָד וּכְתֹב עָלָיו לִיוֹסֵף
עֵץ אֶפְרַיִם וְכָל־בֵּית יִשְׂרָאֵל חֲבֵרָו׃ וְקָרַב אֹתָם אֶחָד אֶל־אֶחָד לְהָ 17
לְעֵץ אֶחָד וְהָיוּ לַאֲחָדִים בְּיָדֶךָ׃ וְכַאֲשֶׁר יֹאמְרוּ אֵלֶיךָ בְּנֵי עַמְּךָ 18
לֵאמֹר הֲלוֹא־תַגִּיד לָנוּ מָה־אֵלֶּה לָךְ׃ דַּבֵּר אֲלֵהֶם כֹּה־אָמַר אֲדֹנָי 19
יֱהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־עֵץ יוֹסֵף אֲשֶׁר בְּיַד־אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל
חֲבֵרָו וְנָתַתִּי אֹתָם עָלָיו אֶת־עֵץ יְהוּדָה וַעֲשִׂיתִם לְעֵץ אֶחָד וְהָיוּ אֶחָד
בְּיָדִי׃ וְהָיוּ הָעֵצִים אֲשֶׁר תִּכְתֹּב עֲלֵיהֶם בְּיָדְךָ לְעֵינֵיהֶם׃ וְדַבֵּר אֲלֵיהֶם 21
כֹּה־אָמַר אֲדֹנָי יֱהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר
הָלְכוּ־שָׁם וְקִבַּצְתִּי אֹתָם מִסָּבִיב וְהֵבֵאתִי אוֹתָם אֶל־אַדְמָתָם׃ וְעָשִׂיתִי 22
אֹתָם לְגוֹי אֶחָד בָּאָרֶץ בֶּהָרֵי יִשְׂרָאֵל וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ
וְלֹא יִהְיוּ־עוֹד לִשְׁנֵי גוֹיִם וְלֹא יֵחָצוּ עוֹד לִשְׁתֵּי מַמְלָכוֹת עוֹד׃ וְלֹא 23
יִטַּמְּאוּ עוֹד בְּגִלּוּלֵיהֶם וּבְשִׁקּוּצֵיהֶם וּבְכֹל פִּשְׁעֵיהֶם וְהוֹשַׁעְתִּי אוֹתָם
מִכֹּל מוֹשְׁבֹתֵיהֶם אֲשֶׁר חָטְאוּ בָהֶם וְטִהַרְתִּי אוֹתָם וְהָיוּ־לִי לְעָם וַאֲנִי
אֶהְיֶה לָהֶם לֵאלֹהִים׃ וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם וְרוֹעֶה אֶחָד יִהְיֶה 24
לְכֻלָּם וּבְמִשְׁפָּטַי יֵלֵכוּ וְחֻקֹּתַי יִשְׁמְרוּ וְעָשׂוּ אוֹתָם׃ וְיָשְׁבוּ עַל־הָאָרֶץ כה
אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב אֲשֶׁר יָשְׁבוּ־בָהּ אֲבוֹתֵיכֶם וְיָשְׁבוּ עָלֶיהָ
הֵמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם׃
וְכָרַתִּי לָהֶם בְּרִית שָׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וּנְתַתִּים וְהִרְבֵּיתִי 26
אוֹתָם וְנָתַתִּי אֶת־מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם׃ וְהָיָה מִשְׁכָּנִי עֲלֵיהֶם וְהָיִיתִי 27
לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם׃ וְיֵדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה 28
מְקַדֵּשׁ אֶת־יִשְׂרָאֵל בִּהְיוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם׃

XI. The Prophecy of Obadiah.

חֲזוֹן עֹבַדְיָה כֹּה־אָמַר אֲדֹנָי יֱהוִה לֶאֱדוֹם שְׁמוּעָה שָׁמַעְנוּ מֵאֵת א
יְהוָה וְצִיר בַּגּוֹיִם שֻׁלָּח קוּמוּ וְנָקוּמָה עָלֶיהָ לַמִּלְחָמָה׃ הִנֵּה קָטֹן 2
נְתַתִּיךְ בַּגּוֹיִם בָּזוּי אַתָּה מְאֹד׃ זְדוֹן לִבְּךָ הִשִּׁיאֶךָ שֹׁכְנִי בְחַגְוֵי־סֶלַע 3
מְרוֹם שִׁבְתּוֹ אֹמֵר בְּלִבּוֹ מִי יוֹרִידֵנִי אָרֶץ׃ אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־ 4
בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה׃ אִם־גַּנָּבִים בָּאוּ־לְךָ ה
אִם־שֹׁדְדֵי לַיְלָה אֵיךְ נִדְמֵיתָה הֲלוֹא יִגְנְבוּ דַיָּם אִם־בֹּצְרִים בָּאוּ לָךְ
הֲלוֹא יַשְׁאִירוּ עֹלְלוֹת׃ אֵיךְ נֶחְפְּשׂוּ עֵשָׂו נִבְעֲיוּ מַצְפֻּנָיו׃ עַד־הַגְּבוּל 6 7

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v. 16. חבריו קרי id. חבריו קרי v. 19. חבריו קרי v. 22. יהיו קרי
v. 28. עד כאן v. 1. תפטרת וישלח id. קמץ בז"ק

שְׁלָחֹתֶיהָ כָּל אַנְשֵׁי בְרִיתֶךָ הִשִּׁיאוּךָ יָכְלוּ לְךָ אַנְשֵׁי שְׁלֻמֶּךָ לַחְמְךָ
8 יָשִׂימוּ מָזוֹר תַּחְתֶּיךָ אֵין תְּבוּנָה בּוֹ׃ הֲלֹוא בַּיּוֹם הַהוּא נְאֻם־יְהוָה
9 וְהַאֲבַדְתִּי חֲכָמִים מֵאֱדוֹם וּתְבוּנָה מֵהַר עֵשָׂו׃ וְחַתּוּ גִבּוֹרַיִךְ תֵּימָן
י לְמַעַן יִכָּרֵת־אִישׁ מֵהַר עֵשָׂו מִקָּטֶל׃ מֵחֲמַס אָחִיךָ יַעֲקֹב תְּכַסְּךָ בוּשָׁה
11 וְנִכְרַתְּ לְעוֹלָם׃ בְּיוֹם עָמְדְךָ מִנֶּגֶד בְּיוֹם שְׁבוֹת זָרִים חֵילוֹ וְנָכְרִים
12 בָּאוּ שְׁעָרָו וְעַל־יְרוּשָׁלַ͏ִם יַדּוּ גוֹרָל גַּם־אַתָּה כְּאַחַד מֵהֶם׃ וְאַל־תֵּרֶא
בְיוֹם־אָחִיךָ בְּיוֹם נָכְרוֹ וְאַל־תִּשְׂמַח לִבְנֵי־יְהוּדָה בְּיוֹם אָבְדָם וְאַל־
13 תַּגְדֵּל פִּיךָ בְּיוֹם צָרָה׃ אַל־תָּבוֹא בְשַׁעַר־עַמִּי בְּיוֹם אֵידָם אַל־תֵּרֶא
14 גַּם־אַתָּה בְרָעָתוֹ בְּיוֹם אֵידוֹ וְאַל־תִּשְׁלַחְנָה בְחֵילוֹ בְּיוֹם אֵידוֹ׃ וְאַל־
תַּעֲמֹד עַל־הַפֶּרֶק לְהַכְרִית אֶת־פְּלִיטָיו וְאַל־תַּסְגֵּר שְׂרִידָיו בְּיוֹם צָרָה׃
ט 15 כִּי־קָרוֹב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ יֵעָשֶׂה לָּךְ גְּמֻלְךָ יָשׁוּב
16 בְּרֹאשֶׁךָ׃ כִּי כַּאֲשֶׁר שְׁתִיתֶם עַל־הַר קָדְשִׁי יִשְׁתּוּ כָל־הַגּוֹיִם תָּמִיד
17 וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ׃ וּבְהַר צִיּוֹן תִּהְיֶה פְלֵיטָה וְהָיָה קֹדֶשׁ
18 וְיָרְשׁוּ בֵּית יַעֲקֹב אֶת מוֹרָשֵׁיהֶם׃ וְהָיָה בֵית־יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף
לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ וְדָלְקוּ בָהֶם וַאֲכָלוּם וְלֹא־יִהְיֶה שָׂרִיד לְבֵית
19 עֵשָׂו כִּי יְהוָה דִּבֵּר׃ וְיָרְשׁוּ הַנֶּגֶב אֶת־הַר עֵשָׂו וְהַשְּׁפֵלָה אֶת־פְּלִשְׁתִּים
וְיָרְשׁוּ אֶת־שְׂדֵה אֶפְרַיִם וְאֶת שְׂדֵה שֹׁמְרוֹן וּבִנְיָמִן אֶת־הַגִּלְעָד׃
כ וְגָלַת הַחֵל־הַזֶּה לִבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנַעֲנִים עַד־צָרְפַת וְגָלַת יְרוּשָׁלַ͏ִם
21 אֲשֶׁר בִּסְפָרַד יִרְשׁוּ אֶת עָרֵי הַנֶּגֶב׃ וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפֹּט
אֶת־הַר עֵשָׂו וְהָיְתָה לַיהוָה הַמְלוּכָה׃

XII. The Prophecy of Nahum.

CHAPTER I. א

א 2 מַשָּׂא נִינְוֵה סֵפֶר חֲזוֹן נַחוּם הָאֶלְקֹשִׁי׃ אֵל קַנּוֹא וְנֹקֵם יְהוָה נֹקֵם
3 יְהוָה וּבַעַל חֵמָה נֹקֵם יְהוָה לְצָרָיו וְנוֹטֵר הוּא לְאוֹיְבָיו׃ יְהוָה
אֶרֶךְ אַפַּיִם וּגְדוֹל־כֹּחַ וְנַקֵּה לֹא יְנַקֶּה יְהוָה בְּסוּפָה וּבִשְׂעָרָה דַּרְכּוֹ
4 וְעָנָן אֲבַק רַגְלָיו׃ גּוֹעֵר בַּיָּם וַיַּבְּשֵׁהוּ וְכָל־הַנְּהָרוֹת הֶחֱרִיב אֻמְלַל
ה בָּשָׁן וְכַרְמֶל וּפֶרַח לְבָנוֹן אֻמְלָל׃ הָרִים רָעֲשׁוּ מִמֶּנּוּ וְהַגְּבָעוֹת
6 הִתְמֹגָגוּ וַתִּשָּׂא הָאָרֶץ מִפָּנָיו וְתֵבֵל וְכָל־יוֹשְׁבֵי בָהּ׃ לִפְנֵי זַעְמוֹ מִי
יַעֲמֹד וּמִי יָקוּם בַּחֲרוֹן אַפּוֹ חֲמָתוֹ נִתְּכָה כָאֵשׁ וְהַצֻּרִים נִתְּצוּ
8 7 מִמֶּנּוּ׃ טוֹב יְהוָה לְמָעוֹז בְּיוֹם צָרָה וְיֹדֵעַ חֹסֵי בּוֹ׃ וּבְשֶׁטֶף עֹבֵר

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v. 10. נ״א כ״ן. v. 11. כ״ף קרי. v. 21. פד כאן. v. 3. יתיר ו׳.

כְּלָה עֲשָׂה מִקְוֵּה וְאֹרְבִּיו יְרַהֵד־חֶשֶׁךְ׃ מַה־תְּחַשְּׁבוּן אֶל־יְהוָה כָּלָה 9
הִיא עֹשֶׂה לְאֹ־תָקוּם פַּעֲמַיִם צָרָה׃ כִּי עַד־סִירִים סְבָכִים וּכְסָבְאָם ו
סְבוּאִים אָכְלוּ כְּקַשׁ יָבֵשׁ מָלֵא׃ מִמֵּךְ יָצָא חֹשֵׁב עַל־יְהוָה רָעָה יוֹעֵץ 11
בְּלִיָּעַל׃ כֹּה ׀ אָמַר יְהוָה אִם־שְׁלֵמִים וְכֵן רַבִּים וְכֵן נָגְזוּ וְעָבַר 12
וְעִנִּיתֵךְ לְאֹ אֲעַנֵּךְ עוֹד׃ וְעַתָּה אֶשְׁבֹּר מֹטָהוּ מֵעָלַיִךְ וּמוֹסְרֹתַיִךְ אֲנַתֵּק׃ 13
וְצִוָּה עָלַיִךְ יְהוָה לְאֹ־יִזָּרַע מִשְׁמֵךְ עוֹד מִבֵּית אֱלֹהַיִךְ אַכְרִית פֶּסֶל 14
וּמַסֵּכָה אֶשִּׂים קִבְרֵךְ כִּי קַלּוֹתָ׃

CHAPTER II. ב

חִפָּה עַל־הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם חֹגִי יְהוּדָה חַגַּיִךְ שַׁלְּמִי א
נְדָרָיִךְ כִּי לֹא יוֹסִיף עוֹד לַעֲבוֹר־בָּךְ בְּלִיָּעַל כֻּלָּהּ נִכְרָת׃ עֹלֶה מֵפִיץ 2
עַל־פָּנַיִךְ נָצוֹר מְצוּרָה צַפֵּה־דֶרֶךְ חַזֵּק מָתְנַיִם אַמֵּץ כֹּחַ מְאֹד׃ כִּי 3
שָׁב יְהוָה אֶת־גְּאוֹן יַעֲקֹב כִּגְאוֹן יִשְׂרָאֵל כִּי בְקָקִים בְּקָקוּם וּזְמֹרֵיהֶם
שִׁחֲתוּ׃ מָגֵן גִּבּוֹרָיו מְאָדָם אַנְשֵׁי־חַיִל מִתְלָעִים בְּאֵשׁ־פְּלָדוֹת הָרֶכֶב 4
בְּיוֹם הֵכִינוֹ וְהַבְּרוֹשִׁים הָרְעָלוּ׃ בַּחוּצוֹת יִתְהוֹלְלוּ הָרֶכֶב יִשְׁתַּקְשְׁקוּן ה
בָּרְחֹבוֹת מַרְאֵיהֶן כַּלַּפִּידִים כַּבְּרָקִים יְרוּצֵצוּ׃ יִזְכֹּר אַדִּירָיו יִכָּשְׁלוּ 6
בַּהֲלִיכָתָם יְמַהֲרוּ חוֹמָתָהּ וְהֻכַן הַסֹּכֵךְ׃ שַׁעֲרֵי הַנְּהָרוֹת נִפְתָּחוּ 7
וְהֵהִיכָל נָמוֹג׃ וְהֻצַּב גְּלוּתָהּ הָעֱלָתָה וְאַמְהוֹתֶיהָ מְנַהֲגוֹת כְּקוֹל יוֹנִים 8
מְהֻפְּפוֹת עַל־לִבֶּבֶן׃ וְנִינְוֵה כִּבְרֵכַת־מַיִם מֵימֶי הִיא וְהֵמָּה נָסִים 9
עֲמֹדוּ עֲמֹדוּ וְאֵין מַפְנֶה׃ בְּזוּ כֶסֶף בְּזוּ זָהָב וְאֵין קֵצֶה לַתְּכוּנָה י
כָּבֵד מִכָּל כְּלִי חֶמְדָּה׃ בּוּקָה וּמְבוּקָה וּמְבֻלָּקָה וְלֵב נָמֵס וּפִיק 11
בִּרְכַּיִם וַחֲלָחָלָה בְּכָל־מָתְנַיִם וּפְנֵי כֻלָּם קִבְּצוּ פָּארוּר׃ אַיֵּה מְעוֹן 12
אַרְיוֹת וּמִרְעֵה הַיִּא לַכְּפִירִים אֲשֶׁר הָלַךְ אַרְיֵה לְבִיא שָׁם גּוּר אַרְיֵה
וְאֵין מַחֲרִיד׃ אַרְיֵה טֹרֵף בְּדֵי גֹרוֹתָיו וּמֵחֵנֵק לְלָבְאֹתָיו וַיְמַלֵּא־טֶרֶף 13
חֹרָיו וּמְעוֹנֹתָיו טְרֵפָה׃ הִנְנִי אֵלַיִךְ נְאֻם יְהוָה צְבָאוֹת וְהִבְעַרְתִּי 14
בָעָשָׁן רִכְבָּהּ וּכְפִירַיִךְ תֹּאכַל חָרֶב וְהִכְרַתִּי מֵאֶרֶץ טַרְפֵּךְ וְלֹא־יִשָּׁמַע
עוֹד קוֹל מַלְאָכֶיהָ׃

CHAPTER III. ג

הוֹי עִיר דָּמִים כֻּלָּהּ כַּחַשׁ פֶּרֶק מָלְאָה לֹא יָמִישׁ טָרֶף׃ קוֹל שׁוֹט א 2
וְקוֹל רַעַשׁ אוֹפָן וְסוּס דֹּהֵר וּמֶרְכָּבָה מְרַקֶּדֶת׃ פָּרָשׁ מַעֲלֶה וְלַהַב 3
חֶרֶב וּבְרַק חֲנִית וְרֹב חָלָל וְכֹבֶד פֶּגֶר וְאֵין קֵצֶה לַגְּוִיָּה יִכָּשְׁלוּ

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v. 1. יתיר ו׳ v. 6. יתיר ו׳ v. 3. יכשלו קרי

4 בְּגֵיהֶם׃ מָרֹב דְּגָנָי וְתִירוֹשָׁם רָבּוּ׃ בְּשָׁלוֹם יַחְדָּו אשכב (אֶשְׁכְּבָה) וְאִישָׁן
ה כִּי אַתָּה יְהוָה לְבָדָד לָבֶטַח תושיבני (תוֹשִׁיבֵנִי)׃ הַאֲזִינָה יְהוָה אמרי (אִמְרָתִי)
6 בִּינָה הַגִּיגִי׃ הַקְשִׁיבָה לְקוֹל שַׁוְעִי מַלְכִּי וֵאלֹהָי כִּי אֵלֶיךָ אֶתְפַּלָּל׃
7 יְהוָה בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ לָךְ וַאֲצַפֶּה׃ כִּי לֹא אֵל חָפֵץ רֶשַׁע
8 אָתָּה לֹא יְגָרְךָ רָע׃ לֹא יִתְיַצְּבוּ הוללים (הוֹלְלִים) לְנֶגֶד עֵינֶיךָ שָׂנֵאתָ כָּל
9 פֹּעֲלֵי אָוֶן׃ תְּאַבֵּד דֹּבְרֵי כָזָב אִישׁ דָּמִים וּמִרְמָה יְתָעֵב יְהוָה׃ וַאֲנִי בְּרֹב
חַסְדְּךָ אָבוֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ׃ יְהוָה נְחֵנִי
י בְצִדְקָתֶךָ לְמַעַן שׁוֹרְרָי הַיְשַׁר לְפָנַי דַּרְכֶּךָ׃ כִּי אֵין בְּפִיהוּ נְכוֹנָה קִרְבָּם
11 הַוַּת קֶבֶר פָּתוּחַ גְּרוֹנָם לְשׁוֹנָם יַחֲלִיקוּן׃ הַאֲשִׁימֵם אֱלֹהִים יִפְּלוּ מִמֹּעֲצוֹתֵיהֶם
12 בְּרֹב פִּשְׁעֵימוֹ הַדִּיחֵמוֹ כִּי מָרוּ בָךְ׃ וְיִשְׂמְחוּ כָל חוסי (חוֹסֶיךָ) בְּךָ לְעוֹלָם
13 יְרַנֵּנוּ וְתָסֵךְ עֲלֵימוֹ וְיַעֲלְזוּ בְךָ אוהבי (אֹהֲבֵי) שְׁמֶךָ׃ כִּי אַתָּה תְּבָרֵךְ צַדִּיק
14 יְהוָה כַּצִּנָּה רָצוֹן תַּעְטְרֶנּוּ׃ כִּי הוּא יָדַע יִצְרֵנוּ זָכוֹר כִּי עָפָר אֲנָחְנוּ׃
ט אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ׃ כִּי רוּחַ עָבְרָה בּוֹ וְאֵינֶנּוּ וְלֹא
יַכִּירֶנּוּ עוֹד מְקוֹמוֹ׃ וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד עוֹלָם עַל יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי
16 בָנִים׃ לְשֹׁמְרֵי בְרִיתוֹ וְלִזְכְרֵי פִקֻּדָיו לַעֲשׂוֹתָם׃ יְהוָה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ
17 וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃ בָּרְכוּ יְהוָה מַלְאָכָיו גִּבּוֹרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ
18 בְּקוֹל דְּבָרוֹ׃ בָּרְכוּ יְהוָה כָּל צְבָאָיו מְשָׁרְתָיו עֹשֵׂי רְצוֹנוֹ׃ בָּרְכוּ יְהוָה כָּל
19 מַעֲשָׂיו בְּכָל מְקוֹמוֹת מֶמְשַׁלְתּוֹ בָּרְכִי נַפְשִׁי אֶת יְהוָה׃

XIII. Twelve Selected Psalms.

PSALM I. א

א אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד
2 וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃ כִּי אִם־בְּתוֹרַת יְהוָה חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה
3 יוֹמָם וָלָיְלָה׃ וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם אֲשֶׁר פִּרְיוֹ ׀ יִתֵּן בְּעִתּוֹ
4 וְעָלֵהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ׃ לֹא־כֵן הָרְשָׁעִים כִּי אִם־כַּמֹּץ
ה אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ׃ עַל־כֵּן ׀ לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת
6 צַדִּיקִים׃ כִּי־יוֹדֵעַ יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד׃

PSALM II. ב

א 2 לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃ יִתְיַצְּבוּ ׀ מַלְכֵי־אֶרֶץ וְרוֹזְנִים
3 נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ׃ נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה
ה מִמֶּנּוּ עֲבֹתֵימוֹ׃ יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג־לָמוֹ׃ אָז יְדַבֵּר

אֱלֹהִים בָּאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ׃ וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי׃ 6
אֲסַפְּרָה אֶל־חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃ שְׁאַל 7 8
מִמֶּנִּי וְאֶתְּנָה גוֹיִם נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ׃ תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל 9
כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃ וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ׃ עִבְדוּ 11 -
אֶת־יְהוָה בְּיִרְאָה וְגִילוּ בִרְעָדָה׃ נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף ׀ וְתֹאבְדוּ דֶּרֶךְ 12
כִּי־יִבְעַר כִּמְעַט אַפּוֹ אַשְׁרֵי כָּל־חוֹסֵי בוֹ׃

PSALM III. ג

מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי ׀ אַבְשָׁלוֹם בְּנוֹ׃ יְהוָה מָה־רַבּוּ צָרָי א 2
רַבִּים קָמִים עָלָי׃ רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ בֵּאלֹהִים 3
סֶלָה׃ וְאַתָּה יְהוָה מָגֵן בַּעֲדִי כְּבוֹדִי וּמֵרִים רֹאשִׁי׃ קוֹלִי אֶל־יְהוָה 4 ה
אֶקְרָא וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה׃ אֲנִי שָׁכַבְתִּי וָאִישָׁנָה הֱקִיצוֹתִי כִּי יְהוָה 6
יִסְמְכֵנִי׃ לֹא־אִירָא מֵרִבְבוֹת עָם אֲשֶׁר סָבִיב שָׁתוּ עָלָי׃ קוּמָה יְהוָה ׀ 7 8
הוֹשִׁיעֵנִי אֱלֹהַי כִּי־הִכִּיתָ אֶת־כָּל־אוֹיְבַי לֶחִי שִׁנֵּי רְשָׁעִים שִׁבַּרְתָּ׃ לַיהוָה 9
הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה׃

PSALM IV. ד

לַמְנַצֵּחַ בִּנְגִינוֹת מִזְמוֹר לְדָוִד׃ בְּקָרְאִי עֲנֵנִי ׀ אֱלֹהֵי צִדְקִי בַּצָּר א 2
הרחבת לִי חַנֵּנִי וּשְׁמַע תְּפִלָּתִי׃ בְּנֵי־אִישׁ עַד־מָה כְּבוֹדִי לִכְלִמָּה 3
תֶּאֱהָבִין רִיק תְּבַקְשׁוּ כָזָב סֶלָה׃ וּדְעוּ כִּי־הִפְלָה יְהוָה חָסִיד לוֹ 4
יְהוָה יִשְׁמַע בְּקָרְאִי אֵלָיו׃ רִגְזוּ וְאַל־תֶּחֱטָאוּ אִמְרוּ בִלְבַבְכֶם עַל־ ה
מִשְׁכַּבְכֶם וְדֹמּוּ סֶלָה׃ זִבְחוּ זִבְחֵי־צֶדֶק וּבִטְחוּ אֶל־יְהוָה׃ רַבִּים 6 7
אֹמְרִים מִי־יַרְאֵנוּ טוֹב נְסָה־עָלֵינוּ אוֹר פָּנֶיךָ יְהוָה׃ נָתַתָּה שִׂמְחָה 8
בְלִבִּי מֵעֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ׃ בְּשָׁלוֹם יַחְדָּו אֶשְׁכְּבָה וְאִישָׁן 9
כִּי־אַתָּה יְהוָה לְבָדָד לָבֶטַח תּוֹשִׁיבֵנִי׃

PSALM V. ה

לַמְנַצֵּחַ אֶל־הַנְּחִילוֹת מִזְמוֹר לְדָוִד׃ אֲמָרַי הַאֲזִינָה ׀ יְהוָה בִּינָה א 2
הַגִּיגִי׃ הַקְשִׁיבָה לְקוֹל שַׁוְעִי מַלְכִּי וֵאלֹהָי כִּי־אֵלֶיךָ אֶתְפַּלָּל׃ יְהוָה 3 4
בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה׃ כִּי ׀ לֹא אֵל חָפֵץ רֶשַׁע ׀ ה
אָתָּה לֹא יְגָרְךָ רָע׃ לֹא־יִתְיַצְּבוּ הוֹלְלִים לְנֶגֶד עֵינֶיךָ שָׂנֵאתָ כָּל־ 6
פֹּעֲלֵי אָוֶן׃ תְּאַבֵּד דֹּבְרֵי כָזָב אִישׁ־דָּמִים וּמִרְמָה יְתָעֵב ׀ יְהוָה׃ 7

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v. 7. II. פתח באתנח — v. 8. III. פתח בס״פ

8 וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ׃
9 יְהוָה ׀ נְחֵנִי בְצִדְקָתְךָ לְמַעַן שׁוֹרְרָי הַיְשַׁר לְפָנַי דַּרְכֶּךָ׃ כִּי אֵין בְּפִיהוּ
11 נְכוֹנָה קִרְבָּם הַוַּות קֶבֶר־פָּתוּחַ גְּרוֹנָם לְשׁוֹנָם יַחֲלִיקוּן׃ הַאֲשִׁימֵם ׀
אֱלֹהִים יִפְּלוּ מִמְּעֲצוֹתֵיהֶם בְּרֹב פִּשְׁעֵיהֶם הַדִּיחֵמוֹ כִּי מָרוּ בָךְ׃
12 וְיִשְׂמְחוּ כָל־חוֹסֵי בָךְ לְעוֹלָם יְרַנֵּנוּ וְתָסֵךְ עֲלֵימוֹ וְיַעֲלְצוּ בְךָ אֹהֲבֵי
13 שְׁמֶךָ׃ כִּי־אַתָּה תְּבָרֵךְ צַדִּיק יְהוָה כַּצִּנָּה רָצוֹן תַּעְטְרֶנּוּ׃

PSALM VI. ו

א 2 לַמְנַצֵּחַ בִּנְגִינוֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃ יְהוָה אַל־בְּאַפְּךָ
3 תוֹכִיחֵנִי וְאַל־בַּחֲמָתְךָ תְיַסְּרֵנִי׃ חָנֵּנִי יְהוָה כִּי אֻמְלַל אָנִי רְפָאֵנִי
4 יְהוָה כִּי נִבְהֲלוּ עֲצָמָי׃ וְנַפְשִׁי נִבְהֲלָה מְאֹד וְאַתָּה יְהוָה עַד־מָתָי׃
ה 6 שׁוּבָה יְהוָה חַלְּצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ׃ כִּי אֵין בַּמָּוֶת זִכְרֶךָ
7 בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ׃ יָגַעְתִּי בְּאַנְחָתִי אַשְׂחֶה בְכָל־לַיְלָה מִטָּתִי
8 9 בְּדִמְעָתִי עַרְשִׂי אַמְסֶה׃ עָשְׁשָׁה מִכַּעַס עֵינִי עָתְקָה בְּכָל־צוֹרְרָי׃ סוּרוּ
ו מֻמֵּנִי כָּל־פֹּעֲלֵי אָוֶן כִּי־שָׁמַע יְהוָה קוֹל בִּכְיִי׃ שָׁמַע יְהוָה תְּחִנָּתִי
11 יְהוָה תְּפִלָּתִי יִקָּח׃ יֵבֹשׁוּ וְיִבָּהֲלוּ מְאֹד כָּל־אוֹיְבָי יָשׁוּבוּ יֵבֹשׁוּ רָגַע׃

PSALM VII. ז

א 2 שִׁגָּיוֹן לְדָוִד אֲשֶׁר־שָׁר לַיהוָה עַל־דִּבְרֵי־כוּשׁ בֶּן־יְמִינִי׃ יְהוָה אֱלֹהַי
3 בְּךָ חָסִיתִי הוֹשִׁיעֵנִי מִכָּל־רֹדְפַי וְהַצִּילֵנִי׃ פֶּן־יִטְרֹף כְּאַרְיֵה נַפְשִׁי פֹּרֵק
ה 4 וְאֵין מַצִּיל׃ יְהוָה אֱלֹהַי אִם־עָשִׂיתִי זֹאת אִם־יֶשׁ־עָוֶל בְּכַפָּי׃ אִם־
6 גָּמַלְתִּי שׁוֹלְמִי רָע וָאֲחַלְּצָה צוֹרְרִי רֵיקָם׃ יִרְדֹּף אוֹיֵב ׀ נַפְשִׁי וְיַשֵּׂג
7 וְיִרְמֹס לָאָרֶץ חַיָּי וּכְבוֹדִי ׀ לֶעָפָר יַשְׁכֵּן סֶלָה׃ קוּמָה יְהוָה ׀ בְּאַפֶּךָ
8 הִנָּשֵׂא בְּעַבְרוֹת צוֹרְרָי וְעוּרָה אֵלַי מִשְׁפָּט צִוִּיתָ׃ וַעֲדַת לְאֻמִּים
9 תְּסוֹבְבֶךָ וְעָלֶיהָ לַמָּרוֹם שׁוּבָה׃ יְהוָה יָדִין עַמִּים שָׁפְטֵנִי יְהוָה
ט כְּצִדְקִי וּכְתֻמִּי עָלָי׃ יִגְמָר־נָא רַע ׀ רְשָׁעִים וּתְכוֹנֵן צַדִּיק וּבֹחֵן לִבּוֹת
11 12 וְכִלְיוֹת אֱלֹהִים צַדִּיק׃ מָגִנִּי עַל־אֱלֹהִים מוֹשִׁיעַ יִשְׁרֵי־לֵב׃ אֱלֹהִים
13 שׁוֹפֵט צַדִּיק וְאֵל זֹעֵם בְּכָל־יוֹם׃ אִם־לֹא יָשׁוּב חַרְבּוֹ יִלְטוֹשׁ קַשְׁתּוֹ
14 דָּרַךְ וַיְכוֹנְנָהּ׃ וְלוֹ הֵכִין כְּלֵי־מָוֶת חִצָּיו לְדֹלְקִים יִפְעָל׃ הִנֵּה יָחֳבַל־
ט 16 אָוֶן וְהָרָה עָמָל וְיָלַד שָׁקֶר׃ בּוֹר כָּרָה וַיַּחְפְּרֵהוּ וַיִּפֹּל בְּשַׁחַת
17 18 יִפְעָל׃ יָשׁוּב עָמָלוֹ בְרֹאשׁוֹ וְעַל־קָדְקָדוֹ חֲמָסוֹ יֵרֵד׃ אוֹדֶה יְהוָה
כְּצִדְקוֹ וַאֲזַמְּרָה שֵׁם־יְהוָה עֶלְיוֹן׃

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v. 4. VI. ואתה קרי
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v. 9. V. הישר קרי

PSALM VIII. ח

א 2 לַמְנַצֵּחַ עַל־הַגִּתִּית מִזְמוֹר לְדָוִד׃ יְהוָה אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ
3 בְּכָל־הָאָרֶץ אֲשֶׁר־תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃ מִפִּי עוֹלְלִים ׀ וְיוֹנְקִים יִסַּדְתָּ
4 עֹז לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם׃ כִּי־אֶרְאֶה שָׁמֶיךָ מַעֲשֵׂה
ה 4 אֶצְבְּעֹתֶיךָ יָרֵחַ וְכוֹכָבִים אֲשֶׁר כּוֹנָנְתָּה׃ מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־
6 אָדָם כִּי תִפְקְדֶנּוּ׃ וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ׃
ז 7 8 תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שַׁתָּה תַּחַת־רַגְלָיו׃ צֹנֶה וַאֲלָפִים כֻּלָּם
9 ׳וְגַם בַּהֲמוֹת שָׂדָי׃ צִפּוֹר שָׁמַיִם וּדְגֵי הַיָּם עֹבֵר אָרְחוֹת יַמִּים׃ יְהוָה
אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ׃

PSALM XXII. כב

א 2 לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד׃ אֵלִי אֵלִי לָמָּה עֲזַבְתָּנִי
3 רָחוֹק מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי׃ אֱלֹהַי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶה וְלַיְלָה
ה 4 וְלֹא־דֳמִיָּה לִי׃ וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃ בְּךָ בָּטְחוּ
6 אֲבֹתֵינוּ בָּטְחוּ וַתְּפַלְּטֵמוֹ׃ אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ בְּךָ בָּטְחוּ וְלֹא־בוֹשׁוּ׃
ז 7 8 וְאָנֹכִי תוֹלַעַת וְלֹא־אִישׁ חֶרְפַּת אָדָם וּבְזוּי־עָם׃ כָּל־רֹאַי יַלְעִגוּ לִי
9 יַפְטִירוּ בְשָׂפָה יָנִיעוּ רֹאשׁ׃ גֹּל אֶל־יְהוָה יְפַלְּטֵהוּ יַצִּילֵהוּ כִּי חָפֵץ
י 11 בּוֹ׃ כִּי־אַתָּה גֹחִי מַבְטִיחִי עַל־שְׁדֵי אִמִּי׃ עָלֶיךָ הָשְׁלַכְתִּי
12 מֵרָחֶם מִבֶּטֶן אִמִּי אֵלִי אָתָּה׃ אַל־תִּרְחַק מִמֶּנִּי כִּי־צָרָה קְרוֹבָה כִּי אֵין
13 עֹזֵר׃ סָבְבוּנִי פָּרִים רַבִּים אַבִּירֵי בָשָׁן כִּתְּרוּנִי׃ פָּצוּ עָלַי פִּיהֶם אַרְיֵה
14 טֹרֵף וְשֹׁאֵג׃ כַּמַּיִם נִשְׁפַּכְתִּי וְהִתְפָּרְדוּ כָּל־עַצְמוֹתָי הָיָה לִבִּי כַּדּוֹנָג
טז 16 נָמַס בְּתוֹךְ מֵעָי׃ יָבֵשׁ כַּחֶרֶשׂ ׀ כֹּחִי וּלְשׁוֹנִי מְדֻבָּק מַלְקוֹחָי וְלַעֲפַר־
17 מָוֶת תִּשְׁפְּתֵנִי׃ כִּי־סָבָבוּנִי כְלָבִים עֲדַת מְרֵעִים הִקִּיפוּנִי כָּאֲרִי יָדַי וְרַגְלָי׃
18 אֲסַפֵּר כָּל־עַצְמוֹתָי הֵמָּה יַבִּיטוּ יִרְאוּ־בִי׃ יְחַלְּקוּ בְגָדַי לָהֶם וְעַל־
19 לְבוּשִׁי יַפִּילוּ גוֹרָל׃ וְאַתָּה יְהוָה אַל־תִּרְחַק אֲיָלוּתִי לְעֶזְרָתִי חוּשָׁה׃ כ
21 22 הַצִּילָה מֵחֶרֶב נַפְשִׁי מִיַּד־כֶּלֶב יְחִידָתִי׃ הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקַּרְנֵי
23 רֵמִים עֲנִיתָנִי׃ אֲסַפְּרָה שִׁמְךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ׃ יִרְאֵי יְהוָה ׀
24 הַלְלוּהוּ כָּל־זֶרַע יַעֲקֹב כַּבְּדוּהוּ וְגוּרוּ מִמֶּנּוּ כָּל־זֶרַע יִשְׂרָאֵל׃ כִּי לֹא־ כה
בָזָה וְלֹא שִׁקַּץ עֱנוּת עָנִי וְלֹא־הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשַׁוְּעוֹ אֵלָיו
26 שָׁמֵעַ׃ מֵאִתְּךָ תְּהִלָּתִי בְּקָהָל רָב נְדָרַי אֲשַׁלֵּם נֶגֶד יְרֵאָיו׃ יֹאכְלוּ
27 עֲנָוִים ׀ וְיִשְׂבָּעוּ יְהַלְלוּ יְהוָה דֹּרְשָׁיו יְחִי לְבַבְכֶם לָעַד׃ יִזְכְּרוּ ׀ כח
וְיָשֻׁבוּ אֶל־יְהוָה כָּל־אַפְסֵי־אָרֶץ וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־מִשְׁפְּחוֹת גּוֹיִם׃
כִּי לַיהוָה הַמְּלוּכָה וּמֹשֵׁל בַּגּוֹיִם׃ אָכְלוּ ׀ וַיִּשְׁתַּחֲווּ ׀ כָּל־דִּשְׁנֵי־אֶרֶץ 29 ל

31 לְפָנָיו יִכְרְעוּ כָּל־יוֹרְדֵי עָפָר וְנַפְשׁוֹ לֹא חִיָּה׃
32 זֶרַע יַעַבְדֶנּוּ יְסֻפַּר לָאדֹנָי לַדּוֹר׃ יָבֹאוּ וְיַגִּידוּ צִדְקָתוֹ לְעַם נוֹלָד כִּי עָשָׂה׃

PSALM XLV. מה

א 2 לַמְנַצֵּחַ עַל־שֹׁשַׁנִּים לִבְנֵי־קֹרַח מַשְׂכִּיל שִׁיר יְדִידֹת׃ רָחַשׁ לִבִּי ׀ דָּבָר
3 טוֹב אֹמֵר אֲנִי מַעֲשַׂי לְמֶלֶךְ לְשׁוֹנִי עֵט ׀ סוֹפֵר מָהִיר׃ יָפְיְפִיתָ מִבְּנֵי
4 אָדָם הָיצַק חֵן בְּשִׂפְתוֹתֶיךָ עַל־כֵּן בֵּרַכְךָ אֱלֹהִים לְעוֹלָם׃ חֲגֹר־חַרְבְּךָ
ה עַל־יְרֵכְךָ גִּבּוֹר הוֹדְךָ וְהַדָּרְתֶּךָ׃ וְהַדָּרְךָ ׀ צְלַח רְכַב עַל־דְּבַר־אֱמֶת
6 וְעַנְוָה־צֶדֶק וְתוֹרְךָ נוֹרָאוֹת יְמִינֶךָ׃ חִצֶּיךָ שְׁנוּנִים עַמִּים תַּחְתֶּיךָ
7 יִפְּלוּ בְּלֵב אוֹיְבֵי הַמֶּלֶךְ׃ כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִישֹׁר שֵׁבֶט
8 מַלְכוּתֶךָ׃ אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רֶשַׁע עַל־כֵּן ׀ מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ
9 שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ׃ מֹר וַאֲהָלוֹת קְצִיעוֹת כָּל־בִּגְדֹתֶיךָ מִן־הֵיכְלֵי
י שֵׁן מִנִּי שִׂמְּחוּךָ׃ בְּנוֹת מְלָכִים בִּיקָרוֹתֶיךָ נִצְּבָה שֵׁגָל לִימִינְךָ בְּכֶתֶם
11 אוֹפִיר׃ שִׁמְעִי־בַת וּרְאִי וְהַטִּי אָזְנֵךְ וְשִׁכְחִי עַמֵּךְ וּבֵית אָבִיךְ׃
12 וְיִתְאַו הַמֶּלֶךְ יָפְיֵךְ כִּי הִיא אֲדֹנַיִךְ וְהִשְׁתַּחֲוִי־לוֹ׃ וּבַת־צֹר ׀ בְּמִנְחָה
13 פָּנַיִךְ יְחַלּוּ עֲשִׁירֵי עָם׃ כָּל־כְּבוּדָּה בַת־מֶלֶךְ פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב
14 לְבוּשָׁהּ׃ לִרְקָמוֹת תּוּבַל עַלְמוֹת אֲחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת
16 לָךְ׃ תּוּבַלְנָה בְּשִׂמְחַת וָגִיל תְּבוֹאֶינָה בְּהֵיכַל מֶלֶךְ׃ תַּחַת אֲבֹתֶיךָ
17 יִהְיוּ בָנֶיךָ תְּשִׁיתֵמוֹ לְשָׂרִים בְּכָל־הָאָרֶץ׃ אַזְכִּירָה שִׁמְךָ בְּכָל־דֹּר וָדֹר
18 עַל־כֵּן עַמִּים יְהוֹדוּךָ לְעֹלָם וָעֶד׃

PSALM LXXII. עב

א 2 לִשְׁלֹמֹה ׀ אֱלֹהִים מִשְׁפָּטֶיךָ לְמֶלֶךְ תֵּן וְצִדְקָתְךָ לְבֶן־מֶלֶךְ׃ יָדִין
3 עַמְּךָ בְצֶדֶק וַעֲנִיֶּיךָ בְּמִשְׁפָּט׃ יִשְׂאוּ הָרִים שָׁלוֹם לָעָם וּגְבָעוֹת בִּצְדָקָה׃
ה 4 יִשְׁפֹּט ׀ עֲנִיֵּי־עָם יוֹשִׁיעַ לִבְנֵי אֶבְיוֹן וְיַדַּכֵּא עוֹשֵׁק׃ יִירָאוּךָ עִם־שֶׁמֶשׁ
6 וְלִפְנֵי יָרֵחַ דּוֹר דּוֹרִים׃ יֵרֵד כְּמָטָר עַל־גֵּז כִּרְבִיבִים זַרְזִיף אָרֶץ׃
7 8 יִפְרַח בְּיָמָיו צַדִּיק וְרֹב שָׁלוֹם עַד־בְּלִי יָרֵחַ׃ וְיֵרְדְּ מִיָּם עַד־יָם
9 וּמִנָּהָר עַד־אַפְסֵי־אָרֶץ׃ לְפָנָיו יִכְרְעוּ צִיִּים וְאֹיְבָיו עָפָר יְלַחֵכוּ׃
י מַלְכֵי תַרְשִׁישׁ וְאִיִּים מִנְחָה יָשִׁיבוּ מַלְכֵי שְׁבָא וּסְבָא אֶשְׁכָּר יַקְרִיבוּ׃
11 12 וְיִשְׁתַּחֲווּ־לוֹ כָּל־מְלָכִים כָּל־גּוֹיִם יַעַבְדוּהוּ׃ כִּי־יַצִּיל אֶבְיוֹן מְשַׁוַּע
13 וְעָנִי וְאֵין־עֹזֵר לוֹ׃ יָחֹס עַל־דַּל וְאֶבְיוֹן וְנַפְשׁוֹת אֶבְיוֹנִים יוֹשִׁיעַ׃
14 ט מִתּוֹךְ וּמֵחָמָס יִגְאַל נַפְשָׁם וְיֵיקַר דָּמָם בְּעֵינָיו׃ וִיחִי וְיִתֶּן־לוֹ מִזְּהַב
16 שְׁבָא וְיִתְפַּלֶּל בַּעֲדוֹ תָּמִיד כָּל־הַיּוֹם יְבָרְכֻנְהוּ׃ יְהִי פְּסַת־בַּר ׀ בָּאָרֶץ

17 בְּרֹאשׁ הָרִים יִרְעָשׁ כַּלְּבָנוֹן פְּרִיוֹ וְיָצִיצוּ מֵעִיר כְּעֵשֶׂב הָאָרֶץ : יְהִי
שְׁמוֹ ׀ לְעוֹלָם לִפְנֵי שֶׁמֶשׁ יִנּוֹן שְׁמוֹ וְיִתְבָּרְכוּ בוֹ כָּל־גּוֹיִם יְאַשְּׁרוּהוּ :
18 בָּרוּךְ ׀ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ : וּבָרוּךְ ׀ שֵׁם
19 כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כָבוֹדוֹ אֶת־כָּל־הָאָרֶץ אָמֵן ׀ וְאָמֵן : כָּלּוּ תְפִלּוֹת
כ דָּוִד בֶּן־יִשָׁי :

PSALM CX. קי

א לְדָוִד מִזְמוֹר נְאֻם יְהוָה ׀ לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ
2 הֲדֹם לְרַגְלֶיךָ : מַטֵּה עֻזְּךָ יִשְׁלַח יְהוָה מִצִּיּוֹן רְדֵה בְּקֶרֶב אֹיְבֶיךָ :
3 עַמְּךָ נְדָבֹת בְּיוֹם חֵילֶךָ בְּהַדְרֵי־קֹדֶשׁ מֵרֶחֶם מִשְׁחַר לְךָ טַל יַלְדֻתֶךָ :
4 נִשְׁבַּע יְהוָה ׀ וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק :
5 אֲדֹנָי עַל־יְמִינְךָ מָחַץ בְּיוֹם־אַפּוֹ מְלָכִים : יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת
6 מָחַץ רֹאשׁ עַל־אֶרֶץ רַבָּה : מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה עַל־כֵּן יָרִים רֹאשׁ :

XIV. The Exhortation of Wisdom, *Proverbs* 8.

א 2 הֲלֹא־חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ : בְּרֹאשׁ־מְרֹמִים עַל־דֶּרֶךְ בֵּית
3 4 נְתִיבוֹת נִצָּבָה : לְיַד־שְׁעָרִים לִפְנֵי־קָרֶת מְבוֹא פְתָחִים תָּרֹנָּה : אֲלֵיכֶם
ה אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם : הָבִינוּ פְתָאיִם עָרְמָה וּכְסִילִים
6 7 הָבִינוּ לֵב : שִׁמְעוּ כִּי־נְגִידִים וּמִפְתַח שְׂפָתַי מֵישָׁרִים : כִּי־ אֱמֶת
8 יֶהְגֶּה חִכִּי וְתוֹעֲבַת שְׂפָתַי רֶשַׁע : בְּצֶדֶק כָּל־אִמְרֵי־פִי אֵין בָּהֶם נִפְתָּל
9 וְעִקֵּשׁ : כֻּלָּם נְכֹחִים לַמֵּבִין וְיְשָׁרִים לְמֹצְאֵי דֵעַת : קְחוּ־מוּסָרִי וְאַל־
11 כֶּסֶף וְדַעַת מֵחָרוּץ נִבְחָר : כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא
12 13 יְשׁוּוּ־בָהּ : אֲנִי חָכְמָה שָׁכַנְתִּי עָרְמָה וְדַעַת מְזִמּוֹת אֶמְצָא : יִרְאַת
14 יְהוָה שְׂנֹאת רָע גֵּאָה וָגָאוֹן ׀ וְדֶרֶךְ רָע וּפִי תַהְפֻּכוֹת שָׂנֵאתִי : לִי־
טז 16 עֵצָה וְתוּשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה : בִּי מְלָכִים יִמְלֹכוּ וְרוֹזְנִים
17 יְחֹקְקוּ צֶדֶק : בִּי שָׂרִים יָשֹׂרוּ וּנְדִיבִים כָּל־שֹׁפְטֵי אֶרֶץ : אֲנִי אֹהֲבַיהָ
18 אֵהֵב וּמְשַׁחֲרַי יִמְצָאֻנְנִי : עֹשֶׁר־וְכָבוֹד אִתִּי הוֹן עָתֵק וּצְדָקָה : טוֹב
19 כ פִּרְיִי מֵחָרוּץ וּמִפָּז וּתְבוּאָתִי מִכֶּסֶף נִבְחָר : בְּאֹרַח צְדָקָה אַהֲלֵךְ בְּתוֹךְ
21 נְתִיבוֹת מִשְׁפָּט : לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא : יהוה
22 קָנָנִי רֵאשִׁית דַּרְכּוֹ קֶדֶם מִפְעָלָיו מֵאָז : מֵעוֹלָם נְסַכְתִּי מֵרֹאשׁ מִקַּדְמֵי־
24 23 אָרֶץ : בְּאֵין־תְּהֹמוֹת חוֹלָלְתִּי בְּאֵין מַעְיָנוֹת נִכְבְּדֵי־מָיִם : בְּטֶרֶם הָרִים
כה 26 הָטְבָּעוּ לִפְנֵי גְבָעוֹת חוֹלָלְתִּי : עַד־לֹא עָשָׂה אֶרֶץ וְחוּצוֹת וְרֹאשׁ

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v. 17. יגון קרי v. 17. אהבי קרי v. 24. דגש אחר קמץ

27 עַפְרוֹת תֵּבֵל׃ בָּהֵכִינוֹ שְׁמַיִם שָׁם אֲנִי בְּחָקּוֹ חוּג עַל־פְּנֵי תְהוֹם׃
28 בְּאַמְצוֹ שְׁחָקִים מִמָּעַל בַּעֲזוֹז עִינוֹת תְּהוֹם׃ בְּשׂוּמוֹ לַיָּם ׀ חֻקּוֹ וּמַיִם
29 ל לֹא יַעַבְרוּ־פִיו בְּחוּקּוֹ מוֹסְדֵי אָרֶץ׃ וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה
31 שַׁעֲשׁוּעִים יוֹם ׀ יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃ מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ
32 וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃ וְעַתָּה בָנִים שִׁמְעוּ־לִי וְאַשְׁרֵי דְּרָכַי
33 יִשְׁמֹרוּ׃ שִׁמְעוּ מוּסָר וַחֲכָמוּ וְאַל־תִּפְרָעוּ׃ אַשְׁרֵי אָדָם שֹׁמֵעַ לִי
34 לה לִשְׁקֹד עַל־דַּלְתֹתַי יוֹם ׀ יוֹם לִשְׁמֹר מְזוּזוֹת פִּתָחָי׃ כִּי מֹצְאִי מָצָאוֹ
36 חַיִּים וַיָּפֶק רָצוֹן מֵיְהוָה׃ וְחֹטְאִי חֹמֵס נַפְשׁוֹ כָּל־מְשַׂנְאַי אָהֲבוּ מָוֶת׃

XV. Job's Complaint and Triumph, *Job* 3. 19.

CHAPTER III. ג

א 2 אָחֲרֵי־כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיְקַלֵּל אֶת־יוֹמוֹ׃ וַיַּעַן אִיּוֹב
3 4 וַיֹּאמַר׃ יֹאבַד יוֹם אִוָּלֵד בּוֹ וְהַלַּיְלָה אָמַר הָרָה גָּבֶר׃ הַיּוֹם הַהוּא
ה יֶהִי חֹשֶׁךְ אַל־יִדְרְשֵׁהוּ אֱלוֹהַּ מִמָּעַל וְאַל־תּוֹפַע עָלָיו נְהָרָה׃ יִגְאָלֻהוּ
6 חֹשֶׁךְ וְצַלְמָוֶת תִּשְׁכָּן־עָלָיו עֲנָנָה יְבַעֲתֻהוּ כְּמְרִירֵי יוֹם׃ הַלַּיְלָה הַהוּא
7 יִקָּחֵהוּ אָפֵל אַל־יָחַד בִּימֵי שָׁנָה בְּמִסְפַּר יְרָחִים אַל־יָבֹא׃ הִנֵּה
8 הַלַּיְלָה הַהוּא יְהִי גַלְמוּד אַל־תָּבוֹא רִנָּה בּוֹ׃ יְקָבֻהוּ אֹרְרֵי־יוֹם
9 הָעֲתִידִים עֹרֵר לִוְיָתָן׃ יֶחְשְׁכוּ כוֹכְבֵי נִשְׁפּוֹ יְקַו־לְאוֹר וָאַיִן וְאַל־
י יִרְאֶה בְּעַפְעַפֵּי־שָׁחַר׃ כִּי לֹא סָגַר דַּלְתֵי בִטְנִי וַיַּסְתֵּר עָמָל מֵעֵינָי׃
11 לָמָּה לֹא מֵרֶחֶם אָמוּת מִבֶּטֶן יָצָאתִי וְאֶגְוָע׃ מַדּוּעַ קִדְּמוּנִי בִרְכָּיִם
12 13 וּמַה־שָּׁדַיִם כִּי אִינָק׃ כִּי־עַתָּה שָׁכַבְתִּי וְאֶשְׁקוֹט יָשַׁנְתִּי אָז ׀ יָנוּחַ לִי׃
14 עִם־מְלָכִים וְיֹעֲצֵי אֶרֶץ הַבֹּנִים חֳרָבוֹת לָמוֹ׃ אוֹ עִם־שָׂרִים זָהָב לָהֶם
כ 16 הַמְמַלְאִים בָּתֵּיהֶם כָּסֶף׃ אוֹ כְּנֶפֶל טָמוּן לֹא אֶהְיֶה כְּעֹלָלִים לֹא־רָאוּ
17 18 אוֹר׃ שָׁם רְשָׁעִים חָדְלוּ רֹגֶז וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ׃ יַחַד אֲסִירִים
19 שָׁאֲנָנוּ לֹא שָׁמְעוּ קוֹל נוֹגֵשׂ׃ קָטֹן וְגָדוֹל שָׁם הוּא וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו׃
כ 21 לָמָּה יִתֵּן לְעָמֵל אוֹר וְחַיִּים לְמָרֵי נָפֶשׁ׃ הַמְחַכִּים לַמָּוֶת וְאֵינֶנּוּ
22 וַיַּחְפְּרֵהוּ מִמַּטְמוֹנִים׃ הַשְּׂמֵחִים אֱלֵי־גִיל יָשִׂישׂוּ כִּי יִמְצְאוּ־קָבֶר׃
23 לַגֶּבֶר אֲשֶׁר־דַּרְכּוֹ נִסְתָּרָה וַיָּסֶךְ אֱלוֹהַּ בַּעֲדוֹ׃ כִּי־לִפְנֵי לַחְמִי אַנְחָתִי
כה 24 תָּבֹא וַיִּתְּכוּ כַמַּיִם שַׁאֲגָתִי׃ כִּי פַחַד פָּחַדְתִּי וַיֶּאֱתָיֵנִי וַאֲשֶׁר יָגֹרְתִּי
26 יָבֹא לִי׃ לֹא שָׁלַוְתִּי ׀ וְלֹא־שָׁקַטְתִּי וְלֹא־נָחְתִּי וַיַּבֹא רֹגֶז׃

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v. 35. יתיר ו׳ v. 9. פתח בא׳

CHAPTER XIX. יט

2 א וַיַּעַן אִיּוֹב וַיֹּאמַר׃ עַד־אָנָה תּוֹגִיוּן נַפְשִׁי וּתְדַכְּאוּנַנִי בְּמִלִּים׃
3 4 זֶה ׀ עֶשֶׂר פְּעָמִים תַּכְלִימוּנִי לֹא־תֵבֹשׁוּ תַּהְכְּרוּ־לִי׃ וְאַף־אָמְנָם שָׁגִיתִי
אִתִּי תָּלִין מְשׁוּגָתִי׃ אִם־אָמְנָם עָלַי תַּגְדִּילוּ וְתוֹכִיחוּ עָלַי חֶרְפָּתִי׃ ה
7 6 דְּעוּ־אָפוֹ כִּי־אֱלוֹהַּ עִוְּתָנִי וּמְצוּדֹתָו עָלַי הִקִּיף׃ הֵן אֶצְעַק חָמָס וְלֹא
8 אֵעָנֶה אֲשַׁוַּע וְאֵין מִשְׁפָּט׃ אָרְחִי גָּדַר וְלֹא אֶעֱבֹור וְעַל־נְתִיבוֹתַי
9 ו חֲשֵׁכָה יָשִׂים׃ כְּבוֹדִי מֵעָלַי הִפְשִׁיט וַיָּסַר עֲטֶרֶת רֹאשִׁי׃ יִתְּצֵנִי סָבִיב
11 וָאֵלֵךְ וַיַּסַּע כְּעֵץ תִּקְוָתִי׃ וַיַּחַר עָלַי אַפּוֹ וַיַּחְשְׁבֵנִי לוֹ כְּצָרָיו׃
12 יַחַד ׀ יָבֹאוּ גְדוּדָיו וַיָּסֹלּוּ עָלַי דַּרְכָּם וַיַּחֲנוּ סָבִיב לְאָהֳלִי׃ אַחַי
13
14 מֵעָלַי הִרְחִיק וְיֹדְעַי אַךְ־זָרוּ מִמֶּנִּי׃ חָדְלוּ קְרוֹבַי וּמְיָדְעַי שְׁכֵחוּנִי׃
טו 16 גָּרֵי בֵיתִי וְאַמְהֹתַי לְזָר תַּחְשְׁבֵנִי נָכְרִי הָיִיתִי בְעֵינֵיהֶם׃ לְעַבְדִּי
17 קָרָאתִי וְלֹא יַעֲנֶה בְּמוֹ־פִי אֶתְחַנֶּן־לוֹ׃ רוּחִי זָרָה לְאִשְׁתִּי וְחַנּוֹתִי
18 לִבְנֵי בִטְנִי׃ גַּם־עֲוִילִים מָאֲסוּ בִי אָקוּמָה וַיְדַבְּרוּ־בִי׃ תָּעֳבוּנִי כָּל־
19
כ מְתֵי סוֹדִי וְזֶה־אָהַבְתִּי נֶהְפְּכוּ־בִי׃ בְּעוֹרִי וּבִבְשָׂרִי דָּבְקָה עַצְמִי
21 וָאֶתְמַלְּטָה בְּעוֹר שִׁנָּי׃ חָנֵּנִי חָנֵנִי אַתֶּם רֵעָי כִּי יַד־אֱלוֹהַּ נָגְעָה
22
23 בִּי׃ לָמָּה תִּרְדְּפֻנִי כְמוֹ־אֵל וּמִבְּשָׂרִי לֹא תִשְׂבָּעוּ׃ מִי־יִתֵּן אֲפוֹ
24 וְיֵחָתְבוּן מִלָּי מִי־יִתֵּן בַּסֵּפֶר וְיֻחָקוּ׃ בְּעֵט־בַּרְזֶל וְעֹפֶרֶת לָעַד בַּצּוּר
כה 26 יֵחָצֵבוּן׃ וַאֲנִי יָדַעְתִּי גֹּאֲלִי חָי וְאַחֲרוֹן עַל־עָפָר יָקוּם׃ וַאֲחַר עֹורִי
27 נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃ אֲשֶׁר אֲנִי ׀ אֶחֱזֶה־לִּי וְעֵינַי רָאוּ
28 וְלֹא־זָר כָּלוּ כִלְיֹתַי בְּחֵקִי׃ כִּי תֹאמְרוּ מַה־נִּרְדְּפֹ־לוֹ וְשֹׁרֶשׁ דָּבָר
29 נִמְצָא־בִי׃ גּוּרוּ לָכֶם ׀ מִפְּנֵי־חֶרֶב כִּי־חֵמָה עֲוֹנוֹת חֶרֶב לְמַעַן תֵּדְעוּן
שַׁדִּין׃

XVI. THE LOVE OF THE KING AND HIS BRIDE.

The Song of Solomon, 1, 2.

CHAPTER I. א

2 א שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃ יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ
3 מִיָּיִן׃ לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃
4 מָשְׁכֵנִי אַחֲרֶיךָ נָרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ
נַזְכִּירָה דֹדֶיךָ מֵיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃ שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת ה
6 יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃ אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת
שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי

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1. v. ש׳ רבתי

29. v. שדון קרי

7 שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃ הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת
ירוּשָׁלַ͏ִם בִּצְבָאוֹת אוֹ בְאַיְלוֹת הַשָּׂדֶה אִם־תָּעִירוּ ׀ וְאִם־תְּעֹרְרוּ אֶת־
8 הָאַהֲבָה עַד שֶׁתֶּחְפָּץ׃ קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים
9 מְקַפֵּץ עַל־הַגְּבָעוֹת׃ דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה
י עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃ עָנָה
11 דוֹדִי וְאָמַר לִי קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ׃ כִּי־הִנֵּה הַסְּתָו עָבָר
12 הַגֶּשֶׁם חָלַף הָלַךְ לוֹ׃ הַנִּצָנִים נִרְאוּ בָאָרֶץ עֵת הַזָּמִיר הִגִּיעַ וְקוֹל
13 הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ׃ הַתְּאֵנָה חָנְטָה פַגֶּיהָ וְהַגְּפָנִים סְמָדַר נָתְנוּ
14 רֵיחַ קוּמִי לֶכְי רַעְיָתִי יָפָתִי וּלְכִי־לָךְ׃ יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר
הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב
ט וּמַרְאַיִךְ נָאוֶה׃ אֶחֱזוּ־לָנוּ שֻׁעָלִים שֻׁעָלִים קְטַנִּים מְחַבְּלִים כְּרָמִים
16 וּכְרָמֵינוּ סְמָדַר׃ דּוֹדִי לִי וַאֲנִי לוֹ הָרֹעֶה בַּשּׁוֹשַׁנִּים׃ עַד שֶׁיָּפוּחַ
17 הַיּוֹם וְנָסוּ הַצְּלָלִים סֹב דְּמֵה־לְךָ דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים
עַל־הָרֵי בָתֶר׃

CHAPTER II. ב

א 2 אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים׃ כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי
3 בֵּין הַבָּנוֹת׃ כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי
4 וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃ הֱבִיאַנִי אֶל־בֵּית הַיָּיִן וְדִגְלוֹ עָלַי
ד אַהֲבָה׃ סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי׃
6 7 שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃ הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת
ירוּשָׁלַ͏ִם בִּצְבָאוֹת אוֹ בְאַיְלוֹת הַשָּׂדֶה אִם־תָּעִירוּ ׀ וְאִם־תְּעֹרְרוּ אֶת־
8 הָאַהֲבָה עַד שֶׁתֶּחְפָּץ׃ קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים
9 מְקַפֵּץ עַל־הַגְּבָעוֹת׃ דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה
י עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃ עָנָה
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הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב
ט וּמַרְאַיִךְ נָאוֶה׃ אֶחֱזוּ־לָנוּ שֻׁעָלִים שֻׁעָלִים קְטַנִּים מְחַבְּלִים כְּרָמִים
16 וּכְרָמֵינוּ סְמָדַר׃ דּוֹדִי לִי וַאֲנִי לוֹ הָרֹעֶה בַּשּׁוֹשַׁנִּים׃ עַד שֶׁיָּפוּחַ
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עַל־הָרֵי בָתֶר׃

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v. 11. הסתיו ק׳ v. 4. קמץ בו״ק v. 17. כ״א רַחִיטֵנוּ רהיטני ק׳
v. 14. יתיר ו׳ v. 13. לך קרי

VOCABULARY.

The words in Gen. i–iii., proper names excepted, are here arranged in the order of their first occurrence. An alphabetical index follows, by the aid of which the student can readily find the place of any word in the Vocabulary. The verbs in these chapters, together with a few added at the end of the list, are also employed in the preliminary exercises, pp. 3–8.

The abbreviations readily explain themselves, the capitals being the initials of the verbal species, and the small letters of the parts of speech, genders, or numbers.

GENESIS. CHAP. I.

1. בְּ prep. *in, into.*
רֵאשִׁית n. f. *beginning.*
בָּרָא v. K. *to create.* N. *to be be created.*
אֱלֹהִים n. m. *God.*
אֵת sign of the definite object.
הַ· art. *the.*
שָׁמַיִם n. m. pl. *heaven.*
וְ conj. *and.*
אֶרֶץ n. m. f. (וֹת) *earth, land.*
הָיָה v. K. *to be.* N. *to become.*
תֹּהוּ n. m. *desolateness.*
בֹּהוּ n. m. *emptiness.*
חֹשֶׁךְ n. m. *darkness.*
עַל prep. *over, upon.*
פָּנֶה n. m. *face.*
תְּהוֹם n. m. f. (וֹת) *ocean, the deep.*
רוּחַ n. m. f. (וֹת) *breath, wind, spirit.*
רָחַף v. P. *to brood, hover over.*
מַיִם n. m. pl. *water.*
3. אָמַר v. K. *to say.* N. *to be said.* H. *to cause to say.* Hith. *to talk of one's self.*
אוֹר n. m. *light.*
4. רָאָה v. K. *to see.* N. Pu. *to be seen.* H. *to cause to see, show.* Ho. *to be shown.* Hith. *to look at one another.*
כִּי conj. *that, because, for.*
טוֹב adj. *good.*
בָּדַל v. H. *to separate, divide.* N. *to be separated.*
בֵּין prep. *between.*
5. קָרָא v. K. *to call.* N. Pu. *to be called.*
לְ prep. *to.*
יוֹם n. m. (יָמִים) *day.*
לַיְלָה n. m. (וֹת) *night.*
עֶרֶב n. m. f. (וֹת) *evening.*
בֹּקֶר n. m. *morning.*
אֶחָד num. *one.*

6. רָקִיעַ n. m. *firmament.*
תָּוֶךְ n. m. *midst.*
7. עָשָׂה v. K. *to do, make, produce.* N. Pu. *to be done, made.*
אֲשֶׁר pr. *who, which;* conj. *that, because.*
מִן prep. *from.*
תַּחַת prep. *under, instead of.*
כֵּן adv. *so.*
8. שֵׁנִי num. *second.*
9. קָוָה v. N. *to be gathered together.*
אֶל־ prep. *to, unto.*
מָקוֹם n. m. f. (וֹת) *place.*
יַבָּשָׁה adj. f. *dry* land.
10. מִקְוֵה n. m. *gathering together.*
יָם n. m. (יַמִּים) *sea.*
11. דָּשָׁא v. K. *to spring up,* said of grass. H. *to cause to spring up, bring forth* grass.
דֶּשֶׁא n. m. *grass.*
עֵשֶׂב n. m. (וֹת) *herb.*
זָרַע v. K. *to sow.* N. Pu. *to be sown.* H. *to produce seed.*
זֶרַע n. m. *seed.*
עֵץ n. m. *tree.*
פְּרִי n. m. *fruit.*
מִין n. m. *species, kind.*
12. יָצָא v. K. *to go forth.* H. *to cause to go forth, bring forth.* Ho. *to be brought forth.*
13. שְׁלִישִׁי num. *third.*
14. מָאוֹר n. m. (ים. & וֹת) *luminary.*
אוֹת n. m. f. (וֹת) *sign.*
מוֹעֵד n. m. (ים. & וֹת) *season.*
שָׁנָה n. f. (ים. & וֹת) *year.*
15. אוֹר v. K. N. *to shine.* H. *to cause to shine, give light.*
16. שְׁנַיִם num. *two.*
גָּדוֹל adj. *great.*
מֶמְשָׁלָה n. f. *dominion, rule.*
קָטֹן, קָטֵן (קְטַנָּה) adj. *little, small.*
כּוֹכָב n. m. *star.*
17. נָתַן v. K. *to give, put.* N. Ho. *to be given.*
18. מָשַׁל v. K. *to rule.* H. *to cause to rule.*
19. רְבִיעִי num. *fourth.*
20. שָׁרַץ v. K. *to creep, teem with.*
שֶׁרֶץ n. m. *reptile.*
נֶפֶשׁ n. m. f. (ים. & וֹת) *soul.*
חַיָּה n. f. *life, living thing, beast.*
עוֹף n. m. *fowl, birds.*
עוּף v. K. P. *to fly.* Hith. *to fly away.*
21. תַּנִּין n. m. *sea-monster.*
כֹּל n. m. (כָּל) *all, whole.*
רָמַשׂ v. K. *to creep.*
כָּנָף n. f. *wing.*
22. בָּרַךְ v. K. P. *to bless.* N. Pu. *to be blessed.* H. *to cause to kneel.* Hith. *to bless one's self.*
פָּרָה v. K. *to be fruitful.* H. *to make fruitful.*
רָבָה v. K. *to be many, multiply,* intrans. P. H. *to make many, multiply,* trans.

מָלֵא v. K. *to fill* or *be full.* P. *to fill.* N. Pu. *to be filled.* Hith. *to complete each other.*

23. חֲמִישִׁי num. *fifth.*

24. בְּהֵמָה n. f. *beast, cattle.*
רֶמֶשׂ n. m. *reptile.*

25. אֲדָמָה n. f. *ground.*

26. אָדָם n. m. *man, Adam.*
צֶלֶם n. m. *image.*
דְּמוּת n. f. *likeness.*
רָדָה v. K. *to rule, have dominion.*
דָּגָה n. f. *fish.*

27. זָכָר n. m. *male.*
נְקֵבָה n. f. *female.*

28. כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued.*

29. הֵן, הִנֵּה int. *lo! behold!*
אָכְלָה n. f. *food.*

30. יֶרֶק n. m. *greenness.*

31. מְאֹד adv. *mightily, very.*
שִׁשִּׁי num. *sixth.*

CHAPTER II.

1. כָּלָה v. K. *to come to an end.* P. *to finish.* Pu. *to be finished.*
צָבָא n. m. (ים & וֹת) *host.*

2. שְׁבִיעִי num. *seventh.*
מְלָאכָה n. f. *work.*
שָׁבַת v. K. (fut. *ō* & *a*) *to rest.* H. *to cause to rest.* N. *to be caused to rest.*

3. קָדַשׁ v. K. (pret. *ē* in pause, fut. *a*) *to be holy.* P. H. *to make holy, sanctify.* N. Pu. *to be sanctified.* Hith. *to sanctify one's self.*

4. זֶה m. זֹאת f. אֵלֶּה pl. *this, these.*
תּוֹלְדָה n. f. *generation.*
יְהוָה n. m. *Jehovah.*

5. שִׂיחַ n. m. *bush, shrub.*
שָׂדֶה n. m. (ים & וֹת) *field.*
טֶרֶם adv. *not yet, before.*
צָמַח v. K. P. *to sprout, shoot forth.* H. *to cause to sprout.*
לֹא adv. *not.*
מָטַר v. H. *to cause to rain.* N. *to be rained upon.*
אַיִן *nothing, there is not.*
עָבַד v. K. *to serve, work, till.* N. Pu. *to be served.* H. *to cause to serve.* Ho. *to be caused to serve.*

6. אֵד n. m. *mist, vapor.*
עָלָה v. K. *to go up.* H. *to cause to go up, bring up.* N. Ho. *to be brought up.* Hith. *to lift one's self up.*
שָׁקָה v. H. *to cause to drink, to water.* Pu. *to be watered.*

7. יָצַר v. K. (fut. וַיִּיצֶר) *to form.* N. Pu. Ho. *to be formed.*
עָפָר n. m. (וֹת) *dust.*
נָפַח v. K. H. *to breathe, blow.* Pu. *to be blown.*
אַף n. m. (אַפַּיִם) *nostril.*
נְשָׁמָה n. f. *breath.*
חַיִּים n. m. pl. *life.*

8. נָטַע v. K. *to plant.* N. *to be planted.*

גַּן n.m.f. (גַּנִּים) *garden.*

קֶדֶם n. m. *east.*

שִׂים or שִׁים v. K. H. *to place.* Ho. *to be placed.*

שָׁם adv. *there.*

9. חָמַד v. K. P. *to desire.* N. *to be desired.*

מַרְאֶה n. m. *sight, appearance.*

מַאֲכָל n. m. *food.*

יָדַע v. K. *to know.* N. *to be known.* H. *to cause to know, to make known.* Ho. *to be made known.* Hith. *to make one's self known.*

רַע adj. (רָעָה) *evil.*

10. נָהָר n. m. (ים & וֹת) *river.*

פָּרַד v. K. P. H. *to separate, part.* N. Pu. *to be parted.* Hith. *to separate one's self.*

אַרְבָּעָה num. *four.*

רֹאשׁ n. m. (רָאשִׁים) *head, source.*

11. שֵׁם n. m. (וֹת) *name.*

הוּא m. הִיא, הִוא f. *he, she, that.*

סָבַב v. K. N. P. *to turn, surround.* H. *to cause to turn* or *surround.* Ho. *to be caused to turn.*

זָהָב n. m. *gold.*

12. בְּדֹלַח n. *bdellium.*

אֶבֶן n. m. f. *stone.*

שֹׁהַם n. m. *onyx.*

13. הָלַךְ or יָלַךְ § 151. 1. v. K. P. *to go.* H. *to cause to go.* Hith. *to go for one's self, walk about.*

קִדְמָה n f. *east.*

15. לָקַח v. K. *to take.* N. Pu. Ho. *to be taken.*

נוּחַ v. K. *to rest.* H. *to cause to rest, put, place.* Ho. *to be caused to rest.*

שָׁמַר v. K. *to keep.* N. Hith. *to keep one's self, take heed.*

16. צָוָה v. P. *to command.* Pu. *to be commanded.*

אָכַל v. K. *to eat, devour.* N. Pu. *to be eaten.* H. *to cause to eat.*

17. מוּת v. K. *to die.* P. H. *to cause to die, kill.* Ho. *to be killed, put to death.*

18. בַּד n. m. (בַּדֵּי) *separation.*

עֵזֶר n. m. *help.*

כְּ prep. *according to, as.*

נֶגֶד prep. *before, over against.*

19. בּוֹא v. K. (fut. יָבוֹא) *to come.* H. *to cause to come, bring.* Ho. *to be brought.*

מָה pr. *what? whatever.*

20. מָצָא v. K. *to find.* N. *to be found.* H. *to cause to find.*

21. נָפַל v. K. *to fall.* H. *to cause to fall, throw down.* Hith. *to throw one's self down.*

תַּרְדֵּמָה n. f. *deep sleep.*

יָשַׁן v. K. (fut. יִישַׁן) *to sleep* P. *to cause to sleep.* N. *to be old;* applied to grain which has long *slept* in its depository.

צֵלָע n. f. (con. צֶלַע, ים & וֹת) *side, rib.*

סָגַר v. K. P. *to shut up, close.* N. Pu. *to be shut up.* H. *to cause to shut up.*

בָּשָׂר n. m. *flesh.*

22. בָּנָה v. K. *to build.* N. *to be built.*

אִשָּׁה n. f. (con. אֵשֶׁת, pl. נָשִׁים) *woman, wife.*

23. פַּעַם n. m. f. (ים. & וֹת) *time.*

עֶצֶם n. m. f. (ים. & וֹת) *bone.*

אִישׁ n. m. (אֲנָשִׁים) *man, husband.*

24. עָזַב v. K. *to leave, forsake.* N. Pu. *to be forsaken.*

אָב n. m. (con. אֲבִי, pl. אָבוֹת) *father.*

אֵם n. f. (אִמּוֹת) *mother.*

דָּבַק v. K. (pret. *ē* in pause, fut. *a*) *to cleave, adhere.* H. *to cause to cleave.* Ho. *to be caused to cleave.*

25. עָרוֹם adj. (עֲרֻמָּה) *naked.*

בּוֹשׁ v. K. (fut. יֵבוֹשׁ), Hith. *to be ashamed.* H. *to make ashamed.*

CHAPTER III.

1. נָחָשׁ n. m. *serpent.*

עָרוּם adj. *cunning, subtle.*

אַף conj. *also, even.*

3. נָגַע v. K. *to touch.* P. *to touch with violence, smite.* N. Pu. *to be smitten.* H. *to cause to touch.*

פֶּן conj. *lest, that not.*

5. פָּקַח v. K. *to open.* N. *to be opened.*

עַיִן § 208. 3. *c.* n. f. *eye.*

6. תַּאֲוָה n. f. *desire.*

שָׂכַל v. K. *to be wise.* P. *to act wisely.* H. *to make wise, act wisely.*

גַּם conj. *also.*

עִם prep. *with.*

7. עֵירֹם n. m. *nakedness.*

תָּפַר v. K. P. *to sew.*

עָלֶה n. m. *leaf.*

תְּאֵנָה n. f. (ים.) *figtree.*

חֲגוֹרָה n. f. *apron.*

8. שָׁמַע v. K. *to hear.* N. *to be heard.* P. H. *to cause to hear.*

קוֹל n. m. (וֹת) *voice, sound.*

חָבָא v. H. *to hide.* Pu. Ho. *to be hid.* N. Hith. *to hide one's self.*

9. אַי adv. *where?*

10. יָרֵא v. K. *to fear.* N. *to be feared.* P. *to cause to fear, terrify.*

אָנֹכִי pron. *I.*

11. מִי pron. *who? whoever.*

נָגַד v. H. *to tell.* Ho. *to be told.*

אַתָּה pron. *thou.*

הַ sign of interrogation.

בִּלְתִּי adv. *not.*

13. נָשָׁא v. H. *to deceive.* N. *to be deceived.*

14. אָרַר v. K. P. *to curse.* N Ho. *to be cursed.*

גָּחוֹן n. m. *belly.*

15. אֵיבָה n. f. *enmity.*
שִׁית v. K. *to put.* Ho. *to be put.*
שׁוּף v. K. *to bruise, crush.*
עָקֵב n. m. (con. עֲקֵב, יִם & וֹת) *heel.*

16. עִצָּבוֹן n. m. *pain, sorrow.*
הֵרָיוֹן n. m. *conception.*
עֶצֶב n. m. *pain, sorrow.*
יָלַד v. K. *to bear.* N. Pu. Ho. *to be born.* H. *to cause to be born.* Hith. *to represent one's self as born,* i. e. have one's name recorded in genealogical lists.
בֵּן n. m. (בָּנִים) *son.*
תְּשׁוּקָה n. f. *desire.*

17. בַּעֲבוּר prep. *on account of.*

18. קוֹץ n. m. *thorn.*
דַּרְדַּר n. m. *thistle.*

19. זֵעָה n. f. (זֵעוֹת) *sweat.*
לֶחֶם n. m. f. *food, bread.*
עַד prep. *unto, until.*
שׁוּב v. K. *to return.* P. H. *to cause to return, bring back.* Pu. Ho. *to be brought back.*

20. חַי adj. (חַיָּה) *living.*

21. כְּתֹנֶת, כֻּתֹּנֶת n. f. *coat, tunic.*
עוֹר n. m. (וֹת) *skin.*
לָבַשׁ or לָבֵשׁ K. (fut. *a*) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe.* Pu. *to be clothed.*

22. עַתָּה adv. *now.*
שָׁלַח K. P. H. *to send, put forth.* N. Pu. *to be sent.*
יָד n. f. (יָדַיִם) *hand.*
חָיָה v. K. *to live.*
עוֹלָם n. m. *eternity.*

24. גָּרַשׁ v. K. P. *to drive out.* N. Pu *to be driven out.*
שָׁכַן v. K. (pret. *ē* in pause) *to dwell.* P. H. *to cause to dwell, to station.*
כְּרוּב n. m. *cherub.*
לַהַט n. m. *flame.*
חֶרֶב n. f. (וֹת) *sword.*
הָפַךְ v. K. *to turn.* N. Ho. *to be turned.* Hith. *to turn one's self.*
דֶּרֶךְ n. m. f. *way.*

ADDITIONAL.

אָהַב K. (pret. *ē* in pause), P. *to love.* N. *to be loved.*
צָעַק K. P. *to cry.* H. *to convoke* by a crier (prop. to cause to cry). N. *to be convoked.*
גָּלַל K. P. (גִּלְגֵּל) H. *to roll.* N. Pu. *to be rolled.* Hith. *to roll one's self.*
חָלַל H. *to begin.* Ho. *to be begun.*
חָנַן K. *to be gracious.* P. *to make gracious.* Ho. *to be treated graciously.* Hith. (הִתְחַנֵּן) *to make to be gracious to one's self, entreat.*
מָהַהּ Hith. (הִתְמַהְמַהּ) *to linger.*
קָדַד K. *to bow.*
רָעַע K. *to be evil.* H. *to do evil.*

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GRAMMATICAL AND EXEGETICAL NOTES

GENESIS, CHAPTER I.

Verse 1. בְּרֵאשִׁית composed of the inseparable preposition ב § 231. 1, with Daghesh lene § 21. 1, and the noun רֵאשִׁית of class IV, derived from רֹאשׁ *head* by the addition of the vowel י § 194 and the feminine ending ת § 196, § 198. *a* (4), and denoting 'that which belongs to the head' i. e. the *beginning*. The accent is on the ultimate for a double reason § 32. 1 and 2. The expression is indefinite § 248, comp. ἐν ἀρχῇ John 1 : 1, and equivalent to the adverbial phrase *at first*. See Alexander on Acts 11 : 15. It does not of itself designate a fixed and determinate point of time, but simply the order of occurrence. The particular time intended must be inferred from the subject spoken of. The absence of the article is thus sufficiently accounted for, and there is no necessity of assuming that the noun is definite without the article, and hence is in the construct state § 246. 3, § 256, before the following words, which must then form a relative clause with the relative אֲשֶׁר omitted § 255. 2. This needlessly complicates the simple and obvious construction by making ver. 2 a continuation of the sentence begun in ver. 1, "in the beginning when God created the heavens and the earth, then (וְ after a statement of time § 287. 3) the earth was etc.," or by a construction still more forced and unnatural ver. 2 is regarded as a parenthesis and ver. 3 as a continuation of ver. 1, "in the beginning, when God created etc. (and the earth was etc.) then God said etc." These constructions have been advocated by those who would have Moses teach the eternal and independent existence of matter, or at least that it existed prior to God's act of creation. But this conclusion would not follow even if the strained renderings which they propose were adopted. The circlet over ב refers to the marginal note בַּ֫רָתִי (fem. of the adjective בָּרָא with paragogic י § 218) i. e. *large Beth*, the initial letter of the book

being above the ordinary size § 4. *a.* The Rabbins profess to see in this a mystic allusion to the magnitude of the work of creation, as well as to the twofold product of creative power, 'the heavens and the earth,' inasmuch as the numerical value of ב is 2, § 2. See Buxtorf Comment. Masorethicus p. 154.

בָּרָא, לֹא verb § 162. 2, in the preterite, which here expresses past time absolutely § 262. 1; it agrees in sense though not in form with its subject in the singular § 275. 3. Daghesh lene § 21. 1. The accent is on the ultimate § 32. 2. The verb precedes its subject, and this is followed by the object, which is the natural order in Hebrew § 270. *a. Created:* this verb does not necessarily or invariably denote production out of nothing, as is shown by its use ver. 27, comp. 2 : 7, to describe the formation of man from the dust of the ground, and Ps. 51 : 12 where an inward spiritual change is spoken of as the creation of a clean heart. It properly signifies the production of an effect, for which no natural antecedent existed before, and which can only be the result of immediate divine agency. It is hence used only of God in the Kal species, which is thus distinguished from the Piel, where it has the sense of *cutting* or *forming* § 78. 1. That the creation here described is *ex nihilo* is apparent, however, from the nature of the case. The original production of the heavens and the earth is attributed to the immediate and almighty agency of God. And as the earth, even in its rude, unformed and chaotic condition is still called 'the earth' ver. 2, the matter of which it is composed is thereby declared to owe its existence to his creative power. Creation is also described as a voluntary act, and as one which took place in time or at 'the beginning' of time; consequently matter can neither be eternal nor an emanation from the divine essence. The Mosaic account is, therefore, equally opposed to hylozoism and to pantheism; and the only alternative is creation *ex nihilo.* The word בָּרָא is further used in this chapter only in ver. 21 upon the creation of fishes and birds, which was the first introduction of the entirely new principle of animal life, and in ver. 27 where it is thrice repeated to emphasize the creation of man, who is a being not only of a higher grade but of a different order from those which had preceded, not merely another animal made of the same constituents in a more sublimated form or more curiously compounded, but a person possessing elements of intellectual and spiritual life not before communicated.

אֱלֹהִים a monosyllabic noun of class I. § 183, from the root אָלַהּ, which some have thought to be an equivalent of אוּל *to be strong*, hence the *Mighty One*, but which is better explained from the corresponding Arabic root *to fear, adore*, hence the object of reverence, or adoration. It

is in form a plural § 199, although only one Being is referred to, and hence the verb agrees with it in the singular; when it is used in a plural sense of false gods, words belonging to it are put in the plural § 275. 3. *a.* The singular is rarely used except in poetry, and particularly in the poetical chapters of the book of Job, where it occurs almost to the exclusion of the more ordinary plural. The current use of the plural form of this word is not, as some have fancied, a relic of polytheistic times, the term "gods" which then became the fixed designation of what was divine having been retained after the transition to monotheism, for if the faith was changed the words which described it would change also. Nor can it be an anticipation of the doctrine of the Trinity, as is shown by its application to heathen deities and occasionally even to creatures of exalted dignity. It is a plural of majesty, and expresses not numerical multiplicity, but rather the combination of many in one, the concentration of whatever is adorable § 201. 2. As a proper noun it is without the article § 246. 1, though when used as a common or appellative noun it may receive the article to designate the true God in distinction from those which are not really gods, Deut. 32 : 21, but only falsely called so § 246. 1. *a.* Accent on ultimate § 33, 1.

אֵת the sign of the definite object § 238. 2, § 270, very frequently connected with the noun by Makkeph § 43, but here perhaps from the emphasis of this opening sentence accented as a separate word.

הַשָּׁמַיִם the article § 229. 1, distinguishing the object before which it stands as the only one of its class § 245. 4; and a plural noun from the obsolete singular שָׁמַי § 201. 1, class I. form 2, § 185. *d*, derived from שָׁמָה *to be high*, and hence denoting the upper regions, i. e. *heaven*, the plural designating not distinct heavens of various elevation, but rather extent in all directions, and comprehending all the parts of the vast expanse above us. The accent on the penult is contrary to the analogy of ordinary plurals, and appears to be an assimilation to the dual ending § 203. *c.*

וְאֵת the conjunction § 234, and the sign of the definite object § 238. 2, § 270.

הָאָרֶץ׃ the article § 229. 3, § 245. 4, and the segholate noun of class I. אֶרֶץ § 183, the first vowel being assimilated to that of the article § 229. 4. *b*, or changed to Kamets by the pause accent § 65. It is of common gender though mostly feminine § 197. *b*, plural אֲרָצוֹת. Accent on the penult § 32. 3. Soph Pasuk § 36. 1.

The verse is divided by the accents into two clauses or branches. The first, embracing the verb and its subject, is limited by Athnahh

under אֱלֹהִים; and the second, containing the compound object, is limited by Silluk under the last word of the verse § 36. 1. Silluk is preceded by the conjunctive Merka under the closely related particle אֵת, and the disjunctive Tiphhha under the other term of the compound object הַשָּׁמַיִם, the Tiphhha being preceded by the conjunctive Merka under the particle אֵת § 38. 1. Athnahh is preceded by the conjunctive Munahh under בָּרָא, which is thus linked with its subject, and by the disjunctive Tiphhha under בְּרֵאשִׁית, which is not directly dependent on what follows, and not so closely related to it § 38. 2. The disjunctive accents indicate the pauses which a reader would naturally make or ought to make after the words to which they are affixed; these vary according to the strength or value of the accent, from such as are almost imperceptible to those of more considerable duration. Words marked with conjunctives admit no interval between themselves and those which succeed them.

Upon one view of this verse, it describes the initial act in the work of creation, viz. the original production of the matter composing the earth and the heavens, which it was the work of the six days either to organize or to reconstruct, according as the Mosaic narrative unfolds, directly from this point, or an interval is assumed between ver. 1 and 2 covering the geologic eras, the changes which took place upon this planet prior to its being fitted up for the habitation of man being then supposed to be passed over in silence, as not falling within the province of revelation to disclose. In favour of this it is urged that the next verse commences with *and*, implying that the narration does not begin there but is continued from the preceding. That the term 'earth' may denote the matter of the globe in a chaotic and unformed state, appears from ver. 2, where it is so employed. According to another view of ver. 1 it is a title or summary statement of the contents of the following section, 1 : 1—2 : 3, and connected with it by 'and,' as in Isa. 2 : 2, Hos. 1 : 2, Amos 1 : 2.

Upon either hypothesis the entire section is divided into seven parts by the seven days whose work or rest is recorded, viz. the first day vs. 1–5, the second day vs. 6–8, third vs. 9–13, fourth vs. 14–19, fifth vs. 20–23, sixth vs. 24–31, seventh 2 : 1–3.

2. וְהָאָרֶץ conjunction § 234, article § 229. 3, and noun, which stands emphatically before the verb § 270. *a*. This inversion of the customary order is frequent in descriptive clauses or sentences, occurring at the beginning or in the course of a narrative, e. g. 2 : 12, 3 : 1, 37 : 3, both because the attention is there more strongly drawn to the subject to be described, and because this collocation admits of a preterite instead of a

future with Vav conversive § 99. 1, § 265. The latter is proper only in statements which are a sequence from the preceding, and which directly continue a narrative previously begun. This form of the sentence is pressed by those who suppose that the inspired writer indicates by it that the state of things described in this verse was not the immediate sequence of the creative act, ver. 1.

הָיְתָה from לה verb חָיָה § 169. 1, with Methegh § 45. 2, which here distinguishes Kamets from Kamets Hhatuph § 19. 2. It is here used as a copula, *was*, § 258. 3, or it may be itself part of the predicate *existed*, and that in the condition stated in the succeeding words.

תֹהוּ וָבֹהוּ Segholate nouns from לה roots § 184. *b*, without Daghesh lene § 21. 1, the first with two accents § 30. 1. Abstracts used rather than adjectives § 254. 6. *a*, to express the idea in a stronger and more absolute manner, *wasteness and desolation ;* בֹּהוּ occurs in but two other passages, Is. 34 : 11, Jer. 4 : 23, in both of which it is joined as here in assonance or paronomasia with תֹהוּ to add intensity to its meaning. Inasmuch as these words are used in other passages of the desolateness produced by devastation, some have supposed that they here contain the implication of a preceding catastrophe or convulsion by which the creation spoken of in ver. 1 was reduced to the chaotic waste here described.

וְחֹשֶׁךְ Hholem combined with the diacritical point § 12, Sh'va with final Kaph § 16. 1. Abstract nouns used in a general or universal sense, receive the article § 245. 5 ; but as חֹשֶׁךְ is not spoken of here in its totality, and does not mean all *darkness* but a certain portion or amount of it, the article is omitted. The subject is joined to its predicate without a copula § 258. 1.

עַל־ preposition *over* from the root עָלָה *to ascend*, which when contact is implied, as in this case, becomes *upon* § 237. 1, with Makkeph § 43.

פְּנֵי plur. noun I. 2. § 185. *d*, from the obsolete singular § 201. 1, פָּנֶה, לה root פָּנָה *to turn*, the parts *turned* towards any one, i. e. *the face* or *surface ;* in the construct § 214. 2, § 216. 1, here signifying possession § 254. 1, which does not admit the article § 246. 3, its definiteness being indicated sufficiently by that of the following noun.

תְּהוֹם III. § 190. *b*, § 192. 2, ע״י root הום *to agitate*, hence *an agitated, raging mass*, elsewhere applied to the ocean, Gen. 7 : 11, Job 28 : 14, here to the vast expanse of water enveloping the earth prior to the formation or appearance of the dry land. Those who adopt the scientific hypothesis of La Place, suppose that the period here spoken of was prior to the separate existence of our planet, and that תְּהוֹם denotes the agitated

nebulous mass or ocean, in which all the matter of the solar system, our earth among the rest, was confusedly blended, although the inspired account speaks only of *the earth* as in this chaotic state because the formation of the earth is the principal thing to be described. The תְּהוֹם is in the next clause spoken of as *waters;* but this, it is urged, may denote the attenuated etherial fluid from which the terrestrial waters were subsequently condensed, as in ver. 7, 'the waters above the firmament,' as evidently not to be understood of water in its condensed and liquid state. This noun is used almost exclusively in poetry with the exception of this passage and twice in the account of the flood, Gen. 7 : 11, 8 : 2. In the singular it never receives the article, perhaps because it partakes somewhat of the character of a proper noun § 246. 1. It is of common gender § 197. *b;* plural תְּהֹמוֹת § 200. *a.*

רוּחַ monosyllabic noun of class I. from ע"ו root § 186. *c*, of common gender, though mostly feminine § 197. *b*, plur. רוּחוֹת, meaning *breath*, hence *wind*, hence also *spirit*, which resembles breath as an invisible agent and connected with vitality. It cannot here signify 'wind,' whether by 'the wind of God' be understood *a divine*, i. e. *a powerful wind* upon the doubtful assumption that the name of God is used to make a mere superlative of greatness, or *a wind divinely sent;* it must signify *spirit*, since the action attributed to him could only be predicated of a living agent. It is definite without the article by being in the construct before a proper noun § 246. 3 ; this is here not the construct of apposition or designation merely § 254. 3, 'the spirit viz. God' or 'God who is a spirit,' but either that of possession § 254. 1, 'the spirit belonging to God' or of the source § 254. 7, 'the spirit proceeding from God.' That the spirit here spoken of is neither a periphrasis for God himself nor a mere influence issuing from him, but the third person of the Godhead, we learn from other passages of Scripture which ascribe the performance of divine works *ad extra* and particularly the work of creation to this sacred agent.

מְרַחֶפֶת Piel participle of the ע guttural verb רָחַף § 116. 4, § 121. 1, fem. § 205, without the article, since it is a predicate § 259. 2, which here follows its subject in a descriptive clause as in the preceding branches of this verse. It expresses continuous action § 266. 1, belonging to the time before spoken of § 266. 3 ; *brooding* or *hovering*, the word is applied Deut. 32 : 11 to the eagle cherishing its young.

: הַמָּיִם noun used only in the plural § 201. 1, § 203. *c*, Pattahh changed to Kamets by the pause accent § 65 ; *the water* viz. that of the deep or ocean previously spoken of § 245. 3.

The verse is divided by Athnahh under תְּהוֹם § 36. 1 into two clauses

describing respectively the physical condition of the earth and the agency of the divine Spirit. The first is subdivided by Zakeph Katon over וָבֹהוּ, and again by R'bhia over וְהָאָרֶץ § 36. 2, the emphatically prefixed subject being thus erected into a minor subdivision, as though it stood absolutely and required a brief pause after it, 'as for the earth—it was, etc.' Zakeph Katon is preceded by the disjunctive Pashta on the other term of the compound predicate, and this by the conjunctive Merka on the closely related verb or copula § 38. 4, comp. § 38. 1. *a.* Athnahh is preceded by Munahh on the closely related construct, and by Tiphhha which marks the opposition of the subject to the predicate § 38. 2. The Silluk clause is subdivided by Zakeph Katon on אֱלֹהִים § 36. 2, thus balancing the prefixed subject against the predicate. Zakeph Katon is preceded by Munahh on the closely related construct § 38. 4; and Silluk by Merka on the construct and Tiphhha on the participle whose relation to what follows is less intimate § 38. 1.

3. וַיֹּאמֶר Kal fut. of פ"א verb אָמַר *to say* § 110. 3, with Vav conversive § 99, which draws back the accent to the penult § 33. 4, § 99. 3. *a*, and changes Pattahh of the ultimate to Seghol § 111. 2. *a*; this continues the narration begun by the preterite הָיְתָה ver. 2. § 265. All the verbs of this verse precede their subjects § 270. *a*. Each creative act is preceded by the going forth of the divine word; some have found or fancied in this an obscure allusion to the second person of the Trinity, called in the New Testament 'the Word,' John 1 : 1, and to his agency in the work of creation. It may be remarked that the phrase 'and God said' occurs ten times in this chapter, once before each of the eight creative acts, a duplicate work being assigned to the third and sixth days respectively, and twice, vs. 28, 29, after the creation of man.

יְהִי Kal apoc. fut. § 97. 2 of ל"ה verb הָיָה § 171. 1, § 177. 1, with a jussive sense; here not a copula, but the predicate *be*, i. e. *exist.* וַיְהִי־ Daghesh-forte omitted after Vav Conv. § 25, § 99. 3, with Methegh § 45. 2.

The verse is divided at אוֹר § 36. 1 into a command and its result. Each verb is closely connected with its subject by the appropriate accents in the first clause § 38. 2 and by Makkeph in the second § 43.

4. וַיַּרְא Kal fut. of ל"ה verb רָאָה with Vav Conv. § 171. 1, § 172. 4; א otiant § 16. 1. Some read *beheld the light*, i. e. looked upon it with favour or approbation, *because it was good.* But this sense is forbidden, 1. by the parallel expressions in subsequent verses, particularly in ver. 31, where the form of statement is varied; and 2. by the fact that רָאָה in this sense is followed not by the direct object but by the preposition בְּ, intimating that the sight was not only directed to the object but was

fastened upon it or bound up in it. *Saw the light that* it was *good* asserts a vision of the object itself as well as of its quality, and thus there is a recognizable shade of difference between this and the phrase, which accords better with the English idiom, 'saw that the light was good,' which merely asserts the perception of the quality; this latter form of speech is used in Hebrew likewise, e. g. 3 : 6. הָאוֹר the article before an object previously mentioned § 245. 1. כִּי־טוֹב the subject omitted, since it is sufficiently plain from the connection § 243. 1, predicate adjective without the article § 259. 2. וַיַּבְדֵּל Hiph. fut. of בָּדַל with Vav Conv. § 99. 3. וּבֵין . . . בֵּין prep. § 237. 1, *between the light and between the darkness* for *between the light and the darkness.* This idiom is transferred to the Greek of the New Testament in Rev. 5 : 6, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, i. e. *between the throne etc., and the elders.* Sometimes the second member is preceded by לְ as in ver. 6. Vav with Shurek § 234. : הַחֹשֶׁךְ . . . הָאוֹר the article either because they had been mentioned before § 245. 1, *the light, the darkness*, or possibly the words may be used in their universal sense, in which case the English does not admit the article § 245. 5, *light, darkness.*

5. וַיִּקְרָא Kal future of לֹא verb קָרָא *to call* § 162. 2. It governs the name directly, and the person or thing to whom the name is given by the preposition לְ; or the preposition may be omitted, when the person or thing named is in a very few instances also made a direct object, Num. 32 : 41, Isa. 60 : 18, but more frequently the word שֵׁם *name* is inserted, Gen. 3 : 20, 41 : 51, 52, *God called* (*to*) *the light, day etc.* i. e. he made them to be what these names denote; he gave them the fixed character and relations suggested by these terms. The majestic significance of this divine naming is heightened by its restriction to those grand objects in nature which were the work of the first three days, light and darkness—the firmament, ver. 8—land and sea, ver. 10, and to man the crown of the whole, 5 : 2. The inferior animals received their names not from God but from Adam, 2 : 20, who thus recognized and expressed the nature given them by their creator.

אֱלֹהִים P'sik § 30. 1, § 38. 1. *a.* לָאוֹר prep. ל with the vowel of the the article § 231. 5. יוֹם *day*, noun irregular in the plural יָמִים § 207. 1. *f.* קָרָא for the sake of varying the construction, לַחֹשֶׁךְ is placed before the verb, which necessitates a return to the preterite § 265; the conjunctive accent is thrown back upon the penult by reason of the following disjunctive § 35. 1. לָיְלָה from לַיִל *night*, a Segholate noun from an ל״י root § 184. *b*, with He paragogic § 61. 6, § 219, which no doubt originally had the adverbial sense of *at night*, but in usage came to be

equivalent to the simple noun, which it has almost supplanted, לַיִל only occurring once, Isa. 16 : 3 ; with a pause accent § 65 ; in the plural לֵילוֹת § 208. 3. *c.* עֶרֶב I. 1. *evening*, from עָרַב *to be dark*, dual עַרְבַּיִם, plural עַרְבוֹת ; עֲרָבִים is used in a different sense, § 200. *d.* בֹּקֶר I. 1 *morning*, from בָּקַר *to break forth*, plur. בְּקָרִים. אֶחָד numeral *one* § 223. 1, is placed after its noun, with which it agrees § 250. 1.

And it was evening and it was morning, one day. This is by many understood to mean that the evening followed by the morning constituted one day, the first of creation. This view has been thought to be recommended by its agreement with the usage prevalent among the Jews and several other nations of antiquity, of beginning the day with the evening, and also by Dan. 8 : 14, where עֶרֶב בֹּקֶר *evening-morning* occurs as an enigmatical equivalent of day. According to another and perhaps preferable opinion, the days of creation are to be reckoned from morning to morning. In favour of this it may be urged, 1. The statement is not that 'the evening and the morning were the first day.' This could not be so expressed in Hebrew. The separate verb before עֶרֶב and בֹּקֶר shows that we have here not a compound subject but a twofold statement, and הָיָה in the sense of *become* or *constitute* is commonly followed by לְ, see ver. 14, 15, so that if this were the meaning the proper phrase would be *were to* (or *for*) *one day*. 2. The evening of this as of the other days of creation is spoken of as coming on after the work of the day is over, the future with Vav conversive וַיְהִי implying a sequence, § 265. *a*. The day began when the light broke forth at God's command; then followed the other acts of the day, the divine contemplation of the light, dividing the light from darkness, and giving names to each ; finally when all was finished it was evening, and this was succeeded by morning. One day is now ended and another begins. 3. From evening to morning would be a night, but not a day, unless the terms are taken with a latitude of meaning which they do not properly possess and which they do not have elsewhere. עֶרֶב means simply *evening*, not the entire period of darkness, and בֹּקֶר *morning*, not the entire period of light. For these לַיְלָה *night* and יוֹם *day* had just been stated to be the proper words. Dan. 8 : 14 affords no justification of this extension of the evening and the morning over the whole day. The prophet merely says that there shall be so many evenings and mornings before the fulfilment of his prediction. He might have said with the same propriety the sun shall set and rise so many times. But it could not be inferred from this that sunset and sunrise covered the entire day. 4. If the first day began with the evening, this must have been the darkness which preceded the creation of light, but that darkness

was eternal. So that the first day would upon this hypothesis consist of an evening of infinite duration followed by a finite morning, which involves an enormous disproportion not only in its own parts but between this and the succeeding days. 5. An additional confirmation may perhaps be found in the narrative of the deluge. It appears from a comparison of Gen. 7 : 11 and 8 : 3, 4 that time was then reckoned not by lunar but by solar months of thirty days each. When the beginning of the month was fixed by the appearance of the new moon, it was natural that the evening should be regarded as the commencement of the day, in order that it might be determined at the outset by the aspect of the moon to which month the ensuing day belonged. But if solar time is used in the account of the deluge, it seems not improbable that it is used in that of the creation likewise; and solar days are reckoned from sunrise to sunrise.

This view, if correct, is interesting from its incidentally proving how far the account of the creation is from containing anything distinctively Jewish. It has been said that the week of creation is modelled on the Jewish week: that its six days of work followed by a day of rest were invented to give sanctity to the Jewish Sabbath from the divine example. This suggestion is sufficiently confuted by the traces of a septenary division of time among other ancient nations, and by the coincidences in several remarkable particulars between the narrative of the creation and widespread traditions showing that Moses has given no invention of his own, but a trusty report of the primeval revelation. But apart from this, the calendar of creation is not Jewish at all, the very days, as it would appear, being reckoned by a different standard.

As to the duration of the days of creation, the first impression made upon the common reader doubtless is that they were days of ordinary length limited by the regular succession of light and darkness. It has unquestionably been so understood by the vast majority of students of the Scriptures from the beginning, and we are not prepared to affirm positively that this may not be the real meaning. The scientific difficulties which beset this hypothesis may be disposed of by two considerations. 1. Physical science has no knowledge of the origin of the world. It merely ascertains existing phenomena and existing laws, and from these concludes that *if* the laws and properties of matter have always been the same, the present condition of things might have been brought about in a particular way. But as to the mode in which these things actually did come into being, it can affirm nothing. If creation be miraculous, it transcends the limits of scientific inquiry. 2. If the

specific purpose of Gen. 1 is not the complete history of this planet from the beginning, but the immediate preparation of it for the abode of man, how is science to demonstrate that after its geologic epochs were over, God did not in the exercise of his almighty power do in six natural days all that this chapter records?

And yet there are considerations deserving the attention of the careful student, which make it doubtful whether this was in fact the meaning of Moses, and still more so whether this was intended by the Spirit of God, whatever the meaning of Moses may have been.

(1) There is a measure of indefiniteness in the term 'day.' In this very verse it is used in two distinct senses. In the first clause it denotes the periods of light alternating with the darkness of the night, and exclusive of the latter. In the second clause, even on the strictest and most literal hypothesis, it denotes the entire diurnal period, embracing, along with the day proper, the night also. In 2 : 4 it has a wider meaning still, and is applied to the whole week of creation. And its frequent use throughout the Scriptures in the metaphorical sense of a period of indefinite duration shows what a latitude was allowed to it in the Hebrew idiom. Thus we read of the 'day of prosperity' and the 'day of adversity,' Eccl. 7 : 14, the 'day of trouble,' Ps. 20 : 1, the 'day of affliction,' Jer. 16 : 19, the 'day of evil,' Jer. 17 : 17, the 'day of vengeance,' Isa. 61 : 2, the 'day of salvation,' 2 Cor. 6 : 2, the 'day of temptation in the wilderness,' Ps. 95 : 10, which lasted for forty years, the day of human life succeeded by the night of death, John 9 : 4, the day of final glory which is to follow this night of darkness and sin, Rom. 13 : 12, that eternal day which no night shall limit, Rev. 21 : 25.

(2) The days of prophecy, it is universally acknowledged, denote not ordinary days of twenty-four hours, but periods of much longer duration, see Dan. 12 : 11, 12, Rev. 11 : 3, etc., etc. If this term may be used enigmatically in prophecy in order to conceal the absolute duration intended, at the same time that its proportions and relations are made known, the same might be the case here, if it was the design of God darkly to image forth more than was to be absolutely disclosed. If the Creator has indeed left traces of the progress of his work in the crust of the globe, which it was his design that man should in the course of time decipher, and if he has also given a written revelation of his creative work, not with the design of enabling men to anticipate these scientific discoveries or to decide in advance between rival scientific hypotheses, but such as should be in accurate accordance with the facts when they came to be known, and should impress all readers with the conviction that He inspired it who knew the end from the beginning, how could

this be accomplished better than by such an enigmatical use of words as could hold a latent signification unsuspected until the time should arrive for it to be brought to light? This is what the analogy of Scripture would lead us to expect, since its predictions of the future are usually so veiled that they cannot be thoroughly understood until the event explains them, though they then become so plain, oftentimes, that they cannot be mistaken.

(3) The apostle Peter tells us, 2 Pet. 3 : 8, 'that one day is with the Lord as a thousand years, and a thousand years as one day.' Comp. Ps. 90 : 4. This might make us hesitate about a rigorous application of our puny measures of time to the eternal God. The day is, in the language of our Lord, John 9 : 4, the period of work as opposed to the night when no work is done. Now though the same word may be applied to things human and things divine, it does not follow that they are upon a level. A day is man's working-time ; God's working-time is also a day, but it may have an inconceivably grander scale of duration, as the work wrought in it is one to which human work bears no proportion.

(4) The divine Sabbath, with which the work of creation concludes, may naturally be supposed to have been of the same character with the days which preceded it. But if this Sabbath was a day of twenty-four hours, God rested no more on the seventh day than he did on the eighth or ninth. That the Sabbath of creation in the intention of the Scriptures was not an ordinary day, but a long period, which still continues, may be inferred (*a*) From the circumstance that while the regular formula of 'the evening and the morning' occurs at the end of each of the six preceding days, it is wanting in the seventh. This has had no evening, and no fresh morning has since dawned. (*b*) The apostle appears to teach the same thing in Heb. 4. The works of God were finished from the foundation of the world, ver. 3. Creation was then complete: and into the divine rest then inaugurated men are still invited to enter. The human week and the human Sabbath are modelled after those of God, but so reduced in dimensions as to be adapted to our short-lived insignificance. For as the heavens are higher than the earth, so are God's ways higher than our ways. Isa. 55 : 9.

(5) An additional ground of doubt respecting the length of the days of creation might be suggested by the fact that they certainly were not all solar days. The sun was not created, or at least was not made the measurer of time for the earth until the fourth day.

(6) The surprising correspondence between the successive works of the six days and the order in which according to geological researches

animated beings would seem to have made their first appearance on the earth, creates a strong presumption that the periods of geology and the days of Moses are identical.

ם The Pentateuch is divided by the Jews into 669 sections or paragraphs, the end of each being sometimes, as here, marked by the letter ם, at others, as 3 : 15, 16, by ס. The former is the initial of פְּתוּחָה *opened*, indicating that the rest of the line was to be left vacant in the manuscript. The latter is the initial of סְתוּמָה *closed*, indicating that after leaving a blank space the writer should recommence in the same line. It is also divided into 54 larger sections or lessons for the public reading of the synagogue. These are not noted in this chrestomathy; but in ordinary Hebrew Bibles they are marked by פפפ or ססס as they coincide at the beginning with one or the other sort of smaller sections.

6. רָקִיעַ I. 2. § 185 from רָקַע *to spread out*, denoting *that which is spread out, expanse.* As the root also means 'to hammer out,' some have judged that this word involves the conception of the sky as a solid arch, like the Greek στερέωμα and the Latin *firmamentum.* Even if this were so, however, which is by no means certain, the sacred writers cannot be held responsible for the etymology of the words which they employ, any more than a modern astronomer, who should speak of the 'fixed stars,' would be held to sanction the notion that they are fastened to the celestial sphere. The Scriptures nowhere profess to give a physical description of the sky; the language employed respecting it is purely phenomenal and figurative. Thus while in Job 37 : 18 it is spoken of as firm and like a molten looking-glass, the Psalmist, 104 : 2, compares it to a curtain, and Isaiah, 40 : 22, to a tent or veil of the thinnest and most subtile texture (דק).

בְּתַוֹךְ prep. § 231. 1, with the const. of תָּוֶךְ § 183. *b*, § 216. 1. *d.* מַבְדִּיל Hiph. part. of בָּדַל § 84. 5, denoting continuous action § 266. 1, and referred by the tense of the accompanying substantive verb to the future § 266. 3. *a.* לָמַיִם prep. with Kamets § 231. 4, *between waters to waters*, the interval beginning with the first and having respect also to the second: our idiom requires *and* instead of *to.*

7. וַיַּעַשׂ Kal fut. of the פ guttural and לה verb עָשָׂה with Vav conv. § 109. 3, § 171. 1, § 172. 4, the accent on the penult § 32. 3. הָרָקִיעַ the article before an object spoken of before § 245. 1, Methegh in its regular place § 44. הַשָּׁמָיִם with the article because it is defined by the accompanying words § 245. 2. מִתַּחַת two prepositions מִן § 232 and תַּחַת § 237. 2 (1). In computing direction the Hebrews measure from the object spoken of toward themselves or toward the object to which it has relation, which is then indicated by לְ *to*, or may stand without לְ,

ver. 9. Thus, instead of saying that one object lay *to* the right of another, they would say that it lay *from* the right with respect to it. So here a downward direction from the firmament or *beneath* it is expressed by the phrase 'from under to the firmament'; and an upward direction or *above* it by *from over to* it. מֵעַל composed of מִן and עַל adverb § 235. 3 (4). The verse has three accentual clauses § 36. 1. In the subdivision of Zakeph Katon, Pashta is repeated § 39. 4.

The waters above the firmament were by some ancient interpreters understood to imply a literal ocean above the vault of heaven. And unbelieving expositors of modern times have sought to fasten this conception upon the sacred writer. But the figurative expression occurring in the account of the deluge, Gen. 7 : 14, "the windows of heaven were opened," does not warrant the conclusion that he imagined sluices to be really existing in the sky through which the supernal waters poured in time of rain, any more than Malachi, 3 : 10, and the Israelitish lord mentioned 2 Kin. 7 : 1 supposed a literal granary of provisions in the sky to be poured down through these imaginary apertures. That the Hebrews were well aware that the rain came from the clouds, and that the clouds were formed by evaporation, is plain from numerous passages in every part of the Bible. Those who adopt the hypothesis of Laplace find the waters of this verse in the nebulous fluid. The waters beneath the firmament formed this terraqueous globe, both the water and the land of ver. 9; the waters above the firmament formed the heavenly bodies. The ordinary interpretation makes the waters above the firmament to be the clouds, which might be so called as well as the birds can be said, ver. 20, to 'fly *over* the face of the firmament.'

8. שֵׁנִי ordinal number § 227. 1, follows the noun with which it agrees § 252. 1, *a second day*. The several days of creation are spoken of indefinitely, the sixth alone, upon which the whole was completed, being distinguished by the article, ver. 31.

The words 'and God saw that it was good' occur with regard to the work of every day but the second. Whence some have conjectured that they have here been dropped from the text, or, as these words occur twice in the account of the third day, that they have by some accident been misplaced, or that the formula announcing the end of the second day has been transposed from the end of ver. 10, and properly belongs there. The true explanation of the omission appears to be, that the first part of the third day's work is really a continuation of that which was begun on the second, and the divine approbation is withheld until the division and segregation of the waters was complete. The insertion of this clause in ver. 8 by the LXX without authority affords a good illustra-

tion of the manner in which various readings have arisen from transcribers or translators paying too much regard to parallel passages.

9. יִקָּווּ Niph. fut. of קָוָה § 169. 1. מָקוֹם III. from עָמַד root קום *to stand* § 190. *b*, signifying that in which one can stand, i. e. *place* § 191. 3, of common gender though mostly masculine § 197. *b*, plur. מְקֹמוֹת. וְתֵרָאֶינָה Niph. fut. of רָאָה, a פ guttural § 109. 4 and לה verb § 168, with Methegh § 44. The apocopated future rarely occurs in the Niphal, and never in the strictly passive species, because it did not accord with Hebrew conceptions to address a command to the object of the action § 97. 2, *b*. The future expresses simple futurity, leaving the fact of its being spontaneous or constrained and every other modal quality, for which occidental languages employ distinct forms, to be inferred from the circumstances of the case § 263. 1. In both instances in this verse it denotes not only what *will* occur, but what *must* and *shall* take place, and is therefore virtually equivalent to a command. הַיַּבָּשָׁה adjective II. § 187. 1, intensive from יָבֵשׁ *dry*, used only in the fem. יַבָּשָׁה § 207. 1, or יַבָּשֶׁת § 205, with the generic article § 245. 5. *a*, *the dry*, viz. land.

10. אֶרֶץ *earth* here used in its strict sense of the dry land exclusively, but in ver. 1 the world, embracing land and water, so named from its principal and most important part. וּלְמִקְוֵה conj. § 234, prep. § 231. 1, and noun III. root קָוָה § 190. *b*, that which is gathered, *collection* § 119. 5, in the const. § 215. 2, followed by the material of which it consists § 254. 4, definite without the article § 246. 3. יַמִּים plur. § 207. 2 of יָם, I. from an obsolete עָמַם root § 186. 2. *c*, *seas*, because distributed into separate basins, though as these all communicate they may be viewed in their totality as one מִקְוֵה.

11. תַּדְשֵׁא Hiph. apoc. fut. § 97. 2, § 264, of דָּשָׁא § 162. 2, governing in its strictest sense its cognate noun דֶּשֶׁא § 271. 3, and with a wider extent of meaning also עֵשֶׂב and עֵץ, which are not in apposition with דֶּשֶׁא, as though the latter were a generic name for all vegetable products and the former were its subdivisions, but they are co-ordinated with it, and constitute together the three great branches of the vegetable kingdom, not according to a scientific classification, but a popular and obvious division, grasses, seed-bearing plants and trees. Methegh § 45. 2. עֵשֶׂב masc. noun with plur. in וֹת § 200. *a*, which occurs but once, commonly as here a collective § 201. 1, from root עָשַׂב *to be green*, accent Y'thibh § 30. 2, § 38. 4. מַזְרִיעַ Hiph. part. of ע guttural verb § 123. 3, follows the noun to which it belongs § 249. 1, governs a cognate noun § 271. 3, expresses what is permanent and habitual § 266. 1. עֵרֶב masc. collective § 201. 1, only once found in the plural. עֵץ has both

an individual and a collective signification, *tree* and *trees*, pl. עֲצִים § 207. 1, probably abridged from עֵצָה root עָצַה *to be firm, hard* § 185. *d*, in the const. § 215. 1, with the following word, which denotes its quality § 254. 6. פְּרִי *fruit* collective I. 1, root פָּרָה *to bear* § 184. *b*, G'rashayim § 38. 1. *a*. עֹשֶׂה Hholem preceding Sin § 12, Kal act. part. of עָשָׂה verb § 168. The accent, which is not Y'thibh but Mahpakh, since it stands before Pashta in the subdivision of Zakeph Katon § 30. 2, § 38. 4, is shifted to the penult by § 35. 1. The point in the first letter of the next word is Daghesh-forte conjunctive § 24. *a*. לְמִינוֹ prep. § 231. 1, מִין I. from an obsolete עִיַן root § 186. 2. *b*, and pronom. suffix § 220. 1. אֲשֶׁר זַרְעוֹ־בוֹ oblique case of the relative pronoun § 74, § 285. 1, formed by appending the suffix to the noun § 221. 5, which is the governing word, *whose seed* is *in it*, or the relative might be connected with the suffix of the preposition § 233 and governed by it, *in which* is *its seed*. עַל־ not to be connected with עֹשֶׂה פְּרִי as descriptive of the tree in distinction from shrubs and grass *producing fruit over* (or *above*) *the earth*, but with תַּדְשֵׁא and referring alike to grass, shrubs and trees which were all to be produced *upon* the earth.

12. וַתּוֹצֵא Hiph. fut. of יָצָא § 144. 1, § 145. 2 and לֹא verb § 162. 2, with Vav conv. § 99. 3, § 166. 4, the accent remaining on the ultimate § 147. 5. תֶּשֶׁא T'lisha Gh'dhola § 38. 8. לְמִינֵהוּ 3 pers. suf. with the connecting vowel *e* § 220. 1. *b*, sing. in a distributive sense referring to the preceding collective § 275. 6.

13. שְׁלִישִׁי ordinal number § 227. 1, § 252. 1.

14. יְהִי singular verb preceding a plural subject § 275. 1, or it may be explained by supposing יְהִי to partake of the nature of an impersonal verb, 'let there be,' comp. *es gebe, qu'il y ait* § 275. 1. *c*. מְאֹרֹת masc. III. from אוֹר root אוּר *to shine* § 190. *b*, signifies *a luminous body* § 191. *a*, thus differing from the noun אוֹר ver. 3, which signifies the element of *light;* plur. has either ים or וֹת § 200. *c*. Hholem written defectively § 11. 1. *a*, § 14. בִּרְקִיעַ const. of apposition or specification § 254. 3. לְהַבְדִּיל prep. expresses design, *to, in order to*, and requires the construct form of the infinitive § 267. *b*.

וְהָיוּ pret. with Vav conv. § 100. 1, § 265, continuing the command begun with יְהִי, in the plural because it comes after its subject § 275. 1. *b*. לְאֹתֹת the noun אוֹת *sign* of common gender § 197. *b*, from אָוָה *to mark*, with the fem. ending ת § 196, which is retained contrary to the ordinary rule before the plural ending § 199. *d*, *for signs*, i. e. of whatever the heavenly bodies serve to indicate that is not included in the following particulars, whether ordinarily or in extraordinary cases in which they may become portents of momentous events, Matt. 2 : 2, or of divine

judgments, Joel 2 : 31, Mat. 24 : 29, Luke 21 : 25. There is no need of assuming that *for signs and for seasons* is put by hendiadys for *signs of seasons*, nor of making the subsequent words dependent upon אֹתֹת *signs both in respect to seasons and in respect to days and years.* וְלַמּוֹעֲדִים from מוֹעֵד III. פּוּ root יָעַד *to appoint* § 190. *b*, *appointed time*, *season*, plur. in ים, though once it has ות. Munahh takes the place of Methegh § 39. 3. *b*, § 45. 5. : וְשָׁנִים fem. noun שָׁנָה I. 2 from לה root שָׁנָה *to repeat*, hence *a year*, in which the sun and the seasons repeat their course; the fem. ending causes the suppression of the last vowel proper to the form § 185. *d*, § 209. 1, plur. both in ים and ות, the latter only in poetry § 200. *d*.

The works of the first three days have, as has often been remarked, a certain measure of correspondence with those of the last three.

1. Light.
2. Division of the waters by the firmament.
3. Dry land and plants.
4. Celestial luminaries.
5. Aquatic animals and birds.
6. Terrestrial animals and man.

15. לְהָאִיר Hiph. inf. const. of עי verb אוֹר § 153. 1, having Hholem in the Kal pret. § 82. 1. *a* (3), with the prep. § 267. *b*.

16. וַיַּעַשׂ see ver. 7. שְׁנַיִם cardinal number § 223. 1, in the construct before its noun § 250. 2 (2), without the article § 251. 4, *the two great lights*, not *two of the great lights*, which would be expressed by omitting אֵת before the indefinite object § 270, and inserting the preposition מִן in its partitive sense after שְׁנַיִם. הַגְּדֹלִים adj. I. 2. § 185, with the article after הַמְּאֹרֹת § 249. 1, which it qualifies and with which it agrees in gender, though the termination is different § 200. *e*. The noun is definite because the objects are well known § 245. 3. They are called 'the great lights,' not from their absolute but their apparent magnitude, or rather from the measure of their effulgence as compared with the stars. הַגָּדֹל . . . הַקָּטֹן absolute or emphatic use of the positive degree § 260. 2 (2). קָטֹן takes the form קָטֵן with the pause accents § 65. *a*, or when declined, e. g. קְטַנָּה, קְטַנִּים § 207. 2. *b*. לְמֶמְשֶׁלֶת III. § 190, root מָשַׁל *to rule*, meaning *dominion*, *rule* § 191. 4, a segholate form in the construct § 214. 1. *b*, the following noun denoting the object § 254. 9. The preposition expresses design, *in order to*, *for*. : הַכּוֹכָבִים II. probably softened from כַּבְכָּב § 57. 1, from the obsolete עע root כָּבַב *to wrap up* § 187. 1. *e*, hence globule, *star*. Methegh § 44.

17. וַיִּתֵּן from פנ verb נָתַן § 129. 1, *gave*, *put*. אֹתָם sign of the definite object with pron. suf. § 238. 2, § 270, which has less independence than a noun, and usually, as here, follows the verb immediately, instead of coming after the subject § 270. *a*; see also ver. 22.

18. וְלִמְשֹׁל const. infin. with prep. § 267. *b*, followed by ב, which is not here used in its temporal sense, *in* or *during*, but according to the Hebrew idiom links this verb to its object. The day and night (with the generic article § 245. 5) were the domain *in* which the sway was exercised. Our idiom requires *rule over*, which is based on a different conception, that of the elevation of the ruler above the ruled. וְלַהַבְדִּיל Methegh § 45. 2. *a*.

No functions are here assigned to the heavenly bodies but those which they perform in relation to the earth, because these were all that the sacred writer was concerned to state. But it does not follow of course that this was the sole aim of their creation. The work of the fourth day need not include the original formation of these bodies; if ver. 1 describes the first act in creation the contrary is explicitly declared. But they then made their appearance in the sky, and their relation to the earth was definitely determined.

20. יִשְׁרְצוּ command expressed by the simple future § 263. 1, in a person which has no distinct apocopated form § 97. 2. *b*, governs its cognate שֶׁרֶץ, a collective I. 1. § 183. This is by many understood to mean that fish were made from the element in which they move; which, though not explicitly asserted, is not improbable in itself, and has in its favour the analogy of terrestrial animals, which were made of earth, 2 : 19. נֶפֶשׁ I. 1. vital principle, *soul*, here put for the animated being, common gender though mostly fem. § 197. *b*, plur. commonly וֹת, once ים. § 200. *c*, in apposition with the preceding noun § 253. 1. חַיָּה might be the fem. adj. from חַי *living*, I. from עלי root חָיָה *to live* § 186. *c*, but the fact that when joined with נֶפֶשׁ the former alone receives the article, ver. 21, and also that the compound expression is construed as a masculine, 2 : 19, shows that it is a noun, *life*, and נֶפֶשׁ is in the construct before its attribute § 254. 6. עוֹף collect. *fowl*, *birds* § 201. 1, not the object of יִשְׁרְצוּ, with the relative understood, *fowl*, *which shall fly* § 285. 3, a construction which has sometimes been distorted into a contradiction with 2 : 19, but the subject of יְעוֹפֵף Piel fut. of the cognate עוף verb עוף § 154. 2, to which it is emphatically prefixed § 270. *a*. עַל־פְּנֵי *over* or across the *face* of the firmament, i. e. the part turned toward us.

21. הַתַּנִּינִם plur. of תַּנִּין § 199. II. intensive from obsolete root תָּנַן *to stretch* § 187. 1, hence that which is greatly extended, the *monsters* of the sea, *whales*, etc., so called from their length, the article before that which is well known § 245. 3. Hhirik of the ultimate long § 19. 1. וְאֵת before an object made definite by construction § 270. *b*. הָרֹמֶשֶׂת fem. Kal act. part. § 205, § 217, with the article § 249. 1, which may be resolved into the relative with the verb *that creep* or *move*,

לְמִינֵהֶם plur. noun with 3 masc. plur. suffix § 220. 2. *b* referring to nouns of different genders § 276. 3. וְאֵת before כָּל־ § 270. *c*, shortened from כֹּל by Makkeph § 43. כָּנָף I. 2, root כָּנַף, hence a covering, a *wing*, fem. as double organs usually are § 197. *a*, occurs in the dual § 203. 1, and plur. in וֹת § 217, which is used in a different sense § 203. *a*, expresses the quality of the preceding construct § 254. 6, *fowl of wing* i. e. *winged fowl*.

22. וַיְבָרֶךְ Piel fut. of עַ Gutt. verb § 116. 4, § 121. 1, with Vav conv § 99. 3. *a*, no Daghesh lene in ב since the preceding Sh'va is vocal § 25 primarily *to kneel*, thence *to bless*. לֵאמֹר prep. with Tsere § 231. 3. *a* *so as to say*, i. e. *in saying*. פְּרוּ וּרְבוּ Kal imper. of פָּרָה, רָבָה § 169. 1. וְרַב Kal apoc. fut. § 171. 1, Hhirik short though accented § 19. 1, subject emphatically prefixed.

24. תּוֹצֵא see ver. 12, לְמִינָהּ 3 fem. sing. suffix § 72, § 220. 1, Mappik § 26. בְּהֵמָה I. 2, with fem. ending, root בָּהַם *to be dumb*, applied chiefly to the larger quadrupeds, and especially to the domestic animals, *beast, cattle*, const. בְּהֶמַת, plur. בְּהֵמוֹת, const. בְּהֵמוֹת. רֶמֶשׂ I. 1, collective § 201. 1. וְחַיְתוֹ־אֶרֶץ construct of חַיָּה, I. § 186. *c*, with fem. ending § 207. 2, from עִ root חָיָה *to live*, hence *living thing, beast*, with ִי paragogic § 218. The article is constantly omitted from אֶרֶץ when preceded by this archaic or poetic form, perhaps by § 247, though when the ordinary form is used, the phrase is חַיַּת הָאָרֶץ, see ver. 25, *beasts of the earth*, i. e. wild beasts. Methegh § 45. 2. Daghesh forte omitted, and no Daghesh lene in ת § 25.

25. הָאֲדָמָה I. 2, with fem. ending, root אָדַם *to be red*, hence *the ground*, so called from the colour of the soil.

26. נַעֲשֶׂה Kal fut. of עָשָׂה § 109, § 168, 1 pers. plural, which is not to be explained as a royal style of speech, nor as associating the angels with God, for they took no part in man's creation, nor a plural of majesty which has no application to verbs, but as one of those indications of the plurality in unity in the divine Being which are repeatedly met with in the Old Testament, and which must be regarded as foreshadowings of the doctrine of the Trinity § 275. 3. *a*. The future tense expresses the divine determination, *we will make* § 263. 1, or, as the paragogic future rarely has a distinct form in לה verbs § 172. 3, and may therefore be regarded as included under the simple future, it may have the cohortative sense, *let us make*. אָדָם generic name *man*, has no construct or plural § 201. 1. בְּצַלְמֵנוּ from צֶלֶם I. 1, § 183. root צָלַם *to be dark*, hence *shadow*, and, as this resembles the object by which it is cast, *image*, with 1 plur. suf. § 220. 1, § 221. 5, and prep. בְּ *in* § 231. 1, the model being conceived of as enclosing the copy, every line of which is

directed by and drawn *in* the corresponding line of the former. כְּדְמוּתֵנוּ, I. 1, with fem. ending § 184. *b*, § 198. *a* (4), from לוּ root דָּמָה *to be like*, hence *likeness*, not here distinguishable in its sense from the preceding word, to which it is added for the sake of emphasis, comp. § 280. 3. *a*. That there is no special significance in the change of prepositions appears from their being reversed in the same phrase, 5 : 3. וְיִרְדּוּ from רָדָה § 169. 1, plural because referring to the collective אָדָם § 275. 2, followed by ב which indicates the territory *in* which the dominion is exercised. בִּדְגַת prep. § 231. 2, const. § 214. 1, § 216. 1, of the fem. collective noun דָּגָה § 198, I. 2, § 185. *d*, from root דָּגָה *to increase*, hence *fish*, from their rapid multiplication.

27. אֹתוֹ might be taken distributively in the sense of the plural § 275. 6, but more probably the singular pronoun contains an allusion to the fact that Adam was first created alone, 2 : 20. אֹתָם pronoun referring to both genders put in the masculine § 276. 3.

28. וַיֹּאמֶר לָהֶם, אָמַר followed by לְ or אֶל is *to speak to*, more rarely *to speak of* or *in reference to*. וְכִבְשֻׁהָ conjunction § 234, Kal imper. of כָּבַשׁ § 84. 4, and pronominal suffix § 101 ; *ū* written defectively § 11. 1. *a*, § 14.

29. נָתַתִּי from נָתַן § 130. 1, *I have given* for *I hereby give*, in conformity with a purpose already formed § 262. 1. *b*. אֶת־כָּל־ § 270. *c*. הָעֵץ § 245. 2. אֲשֶׁר־בּוֹ § 74, § 285. 1. יִהְיֶה singular referring formally to the nearest collective subject § 276. 1, or taken distributively § 275. 6, with לְ be *to* you, i. e. you shall have it, be *for* food, i. e. answer for, become.

30. אֶת־כָּל־יֶרֶק § 270. *c*, supply נָתַתִּי. חֵי עֶשֶׂב const. of designation § 254. 3, *greenness of herb*, i. e. *green herb*.

31. עָשָׂה past in relation to another past, i. e. pluperfect § 262. 1. מְאֹד primarily a noun, *might*, then with an adverbial sense, *mightily*, *very* § 235. 3 (1), follows the word which it qualifies § 274. 1. יוֹם הַשִּׁשִּׁי article omitted before the noun § 249. 1. *c*.

CHAPTER II.

1. וַיְכֻלּוּ Pual fut. of כָּלָה § 169. 1, 3 m. pl. with a compound subject § 276. 1, Daghesh forte omitted from י, Sh'va remaining vocal § 25, § 99. 3. צְבָאָם I. 2, § 185. 1, m. and f., pl. in וֹת § 200. *a*, from צָבָא *to go forth to war*, masc. pl. suf. referring to nouns of different gender § 276. 3. The phrase 'host of heaven' occurs repeatedly both of celestial beings 1 Kin. 22 : 19 and celestial bodies Deut. 4 : 19. The host of the earth, an expression occurring only in this one passage

prior to the derangement of the fall, denotes its inhabitants and all that it contains. They are called 'a host' from their vast numbers and orderly array, and possibly also because they are under God's command and fighting against the kingdom of evil.

2. וַיְכַל *ended*, i. e. by discontinuing, not by performing the concluding portion, so that there is no need either of supposing that part of the work of creation was performed on the seventh day, or of changing 'seventh' to 'sixth' to evade the fancied difficulty. הַשְּׁבִיעִי ordinal number § 227. 1, its position and agreement § 251. 1, § 249. 1. מְלַאכְתּוֹ from מְלָאכָה, III., root לָאַךְ *to send*, hence a service upon which one is sent, *work*, in const. מְלֶאכֶת § 214. 1. *b*, with suf. § 221. 2. *a*. עָשָׂה in the sense of the pluperfect § 262. 1.

3. וַיְבָרֶךְ *blessed*, i. e. conferred upon it special honour and distinction, and made it fruitful of blessing. אֶת־יוֹם הַשְּׁבִיעִי the article omitted from the noun in a definite phrase § 249. 1. *c*, or else the noun is in the construct before its adjective § 252. 2, § 254. 6. *b*. Comp. שְׁנַת הַשְּׁבִיעִית Ezr. 7 : 8. וַיְקַדֵּשׁ *sanctified*, i. e. made sacred, set apart to a sacred use. The natural interpretation of the language is that this was done at the time of creation, and not ages afterwards at the giving of the law upon Sinai. This too agrees with the traces of weeks, Gen. 7 : 4, 8 : 10, 17 : 12, 50 : 10, and the sacredness of the number seven in the patriarchal age, Gen. 21 : 28 etc., as well as among several ancient nations, with the observance of the Sabbath in Israel before they came to Sinai, Ex. 16 : 23, etc. and with the exhortation in the fourth commandment to *remember* the Sabbath day as though it were an institution with which they were already acquainted and not then introduced for the first time. אֵת sign of definite object with suf. § 238. 2, § 270. בָּרָא . . . לַעֲשׂוֹת *created* so as *to make*, i. e. created not in its elements only, but so as to give it its completed form and full accomplishment, or the first verb may qualify the second § 269. *a*, *made in a creative manner*, or by creation.

4. אֵלֶּה demonstrative § 73. 1, predicate § 259. 2, referring either to what precedes, Gen. 10 : 5, 20, 31, 32, or to what follows, Gen. 10 : 1. This verse may be regarded as a formal conclusion of the foregoing narrative of the creation, *these are the generations*, i. e. such was the origin of the heavens and the earth. But it seems better to adopt the Jewish division of the text, and make it the heading of the ensuing section, 2 : 4—4 : 26; for (1) A like phrase occurs eleven times in Genesis, and invariably as the heading of successive portions of the book, e. g. 5 : 1, 6 : 9, 10 : 1 etc. (2) These titles in every other instance introduce an account, not of the ancestry of the persons named in them, but of their descendants and family history; hence *the generations* (תּוֹלְדוֹת III. f. pl

const. from בְּ root בָּרָא *to bring forth* § 190. *b*) *of the heavens and the earth* record not how they came into being, but the origin and history of man who sprang from them or was formed out of them. In strictness indeed it was from the earth alone that man was made, but the heavens and the earth form one whole, the common theatre of the history now to be unfolded. For that reason the creation of both was described together, 1 : 1 etc. and now follow their *generations* or the further developments upon the scene thus prepared. This first stage of human history embraces a more minute account of the creation and original state of man, 2 : 4—25, as preliminary to ch. 3, the fall, the sequel of which is ch. 4, the sundering of the race into two opposite branches, and the initiation of the struggle foreshadowed, 3 : 15, between the seed of the woman and the seed of the serpent.

בְּהִבָּרְאָם prep. בְּ with Niph. inf. const. of בָּרָא § 267. *b*, and 3 m. pl. suf. § 106. *a*, § 276. 3, here representing the subject § 102. 3, *in their being created*, i. e. when they were created. The marginal note is ה׳ זְעֵירָא (fem. of the Chaldee adj. זְעֵיר § 196. *d*) *small He* § 4. *a*, which the Rabbins explain as a mystic reference to the future diminishing and passing away of the material creation, or as suggestive of the anagram בְּאַבְרָהָם *in Abraham*, for whom, together with his seed, the universe was created, and which some critics have doubtfully conjectured to indicate a reading with ה omitted § 91. *b*. בְּיוֹם *in the day* indefinitely for *at the time of*, Lev. 14 : 57, 2 Sam. 23 : 20; there is no implication, as some have imagined, at variance with ch. 1, that the creation occupied but one day. This may be parallel to and explanatory of the preceding הִבָּרְאָם, comp. Num. 3 : 1, or it may be the beginning of a new sentence which is continued in ver. 5, comp. 5 : 1. עֲשׂוֹת const. before its subject יְהוָה אֱלֹהִים and governing אֶרֶץ וְשָׁמַיִם as its object § 254. 9. *b*. יְהוָה *Jehovah* III. § 192. 1, with the vowels of אֲדֹנָי *Lord* § 47, from the root הָוָה = הָיָה *to be*, denoting not a future quality, *he who will become*, i. e. will unfold or reveal himself hereafter, or *he who will be*, i. e. who is to come, but, as proper names so formed invariably do, a permanent essential characteristic, *he who is*, who has existence in its fullest and highest sense, the self-existent and hence eternal and unchangeable, paraphrased Rev. 1 : 4, 8, 'which is and which was and which is to come,' whence the conclusion has sometimes been erroneously drawn that יְהוָה is compounded of the future יִהְיֶה, the participle הוֶֹה and the preterite הָוָה. Hitherto God has been called exclusively אֱלֹהִים; from this verse to the end of ch. 3 he is prevailingly called יְהוָה אֱלֹהִים, and in ch. 4 יְהוָה. This interchange, which is too remarkable to be accidental, and which though less conspicuous is yet perceptible in the rest of Genesis, gave

rise to the critical hypothesis that the sections using different divine names have proceeded from different authors, one being distinguished by his preference for אֱלֹהִים and the other by his preference for יְהוָה. But this hypothesis, notwithstanding the ingenuity with which it has been constructed, fails to account for the very unusual combination יְהוָה אֱלֹהִים, which is found in but one other passage in the Pentateuch, Ex. 9 : 30, and but rarely in the rest of the Bible, and also for the frequent occurrence of one divine name in the midst of a section characterized mainly by the other. This shows that the phenomenon in question has not arisen from an unconscious peculiarity of style in different writers, but is due to the intelligent selection of the appropriate word as determined by the thought and the connection. Although these names are in a multitude of cases used indiscriminately, as 'God' and 'Lord' are in English, and it would be vain to seek a reason in every case why one is employed rather than the other, there is a real distinction between them, which is sometimes observed. Thus in the opening chapters of Genesis אֱלֹהִים, which is the more general name of God, is employed in the account of the creation ; but in that of the fall, with its promise of redemption, from which all the subsequent revelations of mercy are unfolded, the covenant name יְהוָה is used, which specially belongs to him as the God of revelation and of grace. In the first step of the transition from one to the other both names are combined to indicate their identity; יְהוָה is no other than אֱלֹהִים, the God of the covenant is the same with the God of creation. The exceptional use of אֱלֹהִים in 3 : 1. 3. 5 is because the serpent is either speaking or addressed, where the covenant name of God would be as inappropriate as in language uttered by idolatrous Gentiles or directed to them, Jud. 3 : 20, comp. ver. 28, 1 Sam. 4 : 7. 8, 30 : 15, 1 Kin. 20 : 23, comp. ver. 28. Again, in 4 : 25 Eve speaks of אֱלֹהִים because she has respect to God as working in nature, whereas in 4 : 1 it is יְהוָה, who had granted her a pledge of the promised redemption.

אֶרֶץ וְשָׁמָיִם : *earth*, named before *heaven*, as in but one other passage, Ps. 148 : 13, as some suppose, to indicate the order of their formation, 1 : 9—19, the earth on the third day and the heavenly bodies on the fourth ; but more probably because the earth was chiefly concerned in the following narration. This inversion of the accustomed order imparts to the expression a sort of poetic character, whence the omission of the article § 247.

5. וְכֹל שִׂיחַ . Three constructions are possible: (1) שִׂיחַ may be the object of עָשׂוּ in ver. 4, comp. Ex. 12 : 34 ; so the LXX, Vulg. and Eng. Ver. (2) It may be the subject of יְהוָה and the beginning of a new

sentence, *and no* § 256. *c, shrub of the field was yet in the earth*, comp. 1 Sam. 3 : 3. 7. (3) The sentence may begin with בְּיוֹם and וְ simply form the connection with this statement of time § 287. 3, comp. Gen. 19 : 4, *in the day* etc. *then no shrub* etc. This last construction seems to be the best. שִׂיחַ I. 2, from an obsolete שׂוּחַ root § 185. *d;* its repeated occurrence in ch. 2 and 3, and that even in combinations in which אֶרֶץ is found in ch. 1, e. g. חַיַּת הַשָּׂדֶה 2 : 19. 20, 3 : 1. 14, has been perverted into an argument for diversity of authorship. The simple explanation is that אֶרֶץ denotes *earth* in contrast with *heaven*, and *land* in contrast with *water*. But throughout this section there is a tacit opposition between the *garden*, or the space enclosed for man's primeval habitation, and the open space without, or the *field*. עֶשֶׂב followed by the future referring to past time § 263. 1. *b*, accent Y'thibh § 30. 2. כִּי *because* assigns a double reason for the non-existence of vegetation at the time spoken of, the lack of rain to prepare the ground for its production, as well as of man for whose use it was designed. The period referred to is before the creation of plants and trees upon the third day, or, in the judgment of others, a vegetation suited to the wants of terrestrial animals may first have been brought into being on the sixth day, prior to their creation and that of man. It is next stated how these two requisites were supplied, in ver. 6 rain, in ver. 7 man. Every thing to the end of this chapter is in the strictest sense preliminary to the history of the fall. Details necessary to acquaint us with the situation, vs. 5–17, and the actors, vs. 18–25, which, though falling within the period covered by chap. 1, would have been unsuited to its majesty and would have marred its symmetry, were reserved for this place. הִמְטִיר in the sense of the pluperfect § 262. 1. אֵין § 236, in the absolute state § 258. *b*.

6. וְאֵד conj. וְ, not adversative *but*, as though it introduced a substitute for the missing rain, but copulative *and*, proceeding to show how it was actually supplied § 287. 1 ; אֵד I. 2, from an obsolete עוּד root § 186. *c*, *vapour*, which rising from the earth was condensed into rain and watered the ground. וְהַשְׁקָה, ה guttural § 109, and שָׁקָה verb § 168, future denoting repetition § 263. 4 ; the following pret. with Vav conv. וְעָלָה § 100. 1, has a like sense § 265.

7. וַיִּיצֶר from יָצַר verb § 144. 2, with a double object § 273. 3. Vav conv. draws back the accent and changes Pattahh to Seghol § 147. 5 ; the postpositive accent § 30. 1 is repeated in some editions. In 1 : 27, where the immediate exercise of divine power in the creation of man was to be made prominent, בָּרָא was employed; here the thought is directed to the material of which he was made, and the proper word is יָצַר *to form*, used of a potter moulding vessels of clay. וַיִּפַּח § 129. 1

and ע guttural § 123. 1. בְּאַפָּיו prep. and noun אַף I. 1. § 184. *b* (פ״ו and ס״ם roots) by contraction for אַנְפַּיִם § 54. 2 from אָנַף *to breathe*, hence breather, *nose*, here in the dual *nostrils*, with Daghesh-forte § 207. 2, and 3 m. s. suf. § 220. 2. נִשְׁמַת I. with fem. ending § 198. *a* (2), const. before its quality § 254. 6, which is expressed by the abstract חַיִּים = חַיָּה) *life* § 201. 1. *a*. לְ . . . וַיְהִי *was to* or *unto*, the preposition implying a change of state or condition, hence *became*, see 1 : 14. 29.

8. וַיִּטַּע, פּ״י § 129. 1 and ל״ה guttural § 123. 1. It has been charged that ch. 2 contradicts ch. 1 in making the creation of man prior to that of plants. But (1) the plants and trees here spoken of are those of the garden of Eden, not those of the earth generally. (2) The priority accorded to man, even as respects this garden, lies in the order of thought rather than in the succession of time. To prepare the way for an account of the garden of Eden, the writer, ver. 5, reverts to the time when there were yet no plants in the earth. As these, and especially the trees of Eden, which he has chiefly in mind, were for the sake of man, he speaks, ver. 7, of his creation, then, ver. 8, of planting the garden and putting man in it, then, ver. 9, in order to reach the idea that it was not only an abode but a place of trial, of the trees which were made to grow there, and finally, ver. 15, of man's being placed there to dress and to keep it. That this narration, though linked throughout by futures with Vav conversive, does not aim at strict chronological succession, is obvious, since the act of placing man in the garden could not both have preceded and followed the production of the trees. And if the succession is that of the association of ideas rather than of chronology, then the circumstance that the formation of man is named before the planting of the garden, does not prove that it preceded it in actual fact. It is indeed much more natural to assume that the contrary was the real order of occurrence. גַּן I. § 186. *c*, from ע״י root גָּנַן *to protect*, hence a place protected, securely fenced about, *a garden*. בְּעֵדֶן this orthography is appropriated exclusively to Eden, the abode of our first parents. The Eden of later times, 2 Kin. 19 : 12, is עֵדֶן. מִקֶּדֶם. As the Hebrews estimated direction by measuring from the object spoken of and not toward it, as we are accustomed to do, see on מִזְרָחָה 1 : 7, their *from east* is equivalent to our *eastward*, i. e. from the rest of the land of Eden, and consequently in the eastern part of the land. וַיָּשֶׂם, ע״י verb § 153. 5. As קֶדֶם also has a temporal sense, *antiquity*, this verse gave rise to the legend that paradise was older than the world, 2 Esdras 3 : 6.

9. וַיַּצְמַח Vav conv. compresses Hhirik in Hiph. fut. to Tsere § 99. 3, which in ל״ה gutt. verbs becomes Pattahh § 123. 2, § 126. 1. נֶחְמָד with simple Sh'va § 112. 5, the participle expressing not only a constant

experience but a permanent quality, not merely *desired* but *desirable* § 266. 1. לְמַרְאֶה III. § 190, from רָאָה *to see*, hence that which is seen § 191. 5, *as to appearance.* לְמַאֲכָל III. from אָכַל *to eat, for food.* וְעֵץ as this is often a collective, some have been of opinion that there was not only one but many trees of life and trees of knowledge; the pronoun referring to the latter, however, is always in the singular, ver. 17, 3 : 3, etc. The article is prefixed to the following word הַחַיִּים § 246. 3, § 256, to render עֵץ definite. For the same reason הַדַּעַת Kal const. inf. of יָדַע § 144. 3, § 148. 2, and ע gutt. verb § 123, receives the article contrary to the general rule § 245. 5. *b*, comp. 1 Kin. 10 : 19. טוֹב וָרָע : are the direct object of the verb, *the tree of knowing good and evil.* The rhetorical character of the accents is exemplified in the pause made upon the name of this fatal tree and the deliberate manner in which it is to be pronounced, עֵץ though in the close connection of the construct state having Zakeph Gadhol, and הַדַּעַת having Tiphhha.

10. וְנָהָר I. 2. from נָהַר *to flow*, subject preceding the verb in a descriptive clause, see on וְהָאָרֶץ 1 : 2. יֹצֵא time of participle § 266. 3. לְהַשְׁקוֹת, לְ § 168, prep. expressing the design or the result, *in order to* or *so as to.* וְיִפָּרֵד fut. because consequent to the preceding; the river waters the garden and *will be divided*, i. e. is afterwards divided § 263. 5. *a.* וְהָיָה pret. with Vav conv. assimilated in sense to preceding future § 265, with לְ *be unto*, i. e. *become*, ver. 7. לְאַרְבָּעָה cardinal § 223. 1, peculiarity of form § 223. 2, and construction § 250. 2, § 251. רָאשִׁים : I. 1. § 207. 1. *f.*

11. שֵׁם I. 2. abbreviated from obsolete שָׁמָה root § 185. *d.* הָאֶחָד *the one*, where we would use the ordinal number, because in a series or enumeration *the first* is counted *one.* פִּישׁוֹן IV. § 193, from פוּשׁ *to overflow*, like most other objects in antediluvian geography of doubtful if not impossible identification. הַסֹּבֵב *the* one *compassing* § 259. *b*, not necessarily making a complete circuit of the land, but *going around* one side of it, or *going about* tortuously through it. חֲוִילָה I. 2. with fem. ending, perhaps from חוֹל *sand* (root חוּל *to whirl about*), *the sandy* region, *Havilah*, with the article on account of its original appellative sense § 246. 1. *a.* אֲשֶׁר־שָׁם § 74. הַזָּהָב *the* well known metal *gold* § 245. 5 (see note *c*); for the same reason in ver. 12 הַבְּדֹלַח § 195. 1 and הַשֹּׁהַם :.

12. וְזֶהַב § 16. 3. *b*, § 234. *a.* הַהוּא remote demonstrative § 71. *a* (3), § 73. 3, § 47, with the article § 249. 2. טוֹב predicate follows the subject in a descriptive sentence § 259. *a.*

13. גִּיחוֹן IV. from גִּיחַ *to burst forth.* כּוּשׁ : *the land of Cush*, the region settled by the descendants of Cush, the son of Ham, Gen. 10 : 6,

though it is uncertain which portion of that vast territory is here designated by this name.

14. חִדֶּקֶל notwithstanding its seeming diversity is really a modification of the name *Tigris* by interchanging smooth and middle mutes and liquids (*dkl* = *tgr*) and prefixing a guttural. קִדְמַת § 208. 2. *a*, either *east of*, when אַשּׁוּר *Assyria* must be restricted to Mesopotamia, or *in front of*, i. e. between the region where Moses was and Assyria, which will then denote the empire so called exclusive of Mesopotamia. קִדְמַת may be used adverbially or may be the direct object of הֹלֵךְ § 271. 2. הִוא copula § 258. 2. פְּרָת *Euphrates*, which was too familiar to need further description.

15. וַיִּקַּח § 132. 2. מִנּוּחָה from נוּחַ § 160. 1, with 3 m. s. suf. § 101. 2. לְעָבְדָהּ וּלְשָׁמְרָהּ Kal inf. const. with suf. § 101. 3, no Daghesh lene in ד § 22. *a* (1), both the positive and the negative side of his task.

16. וַיְצַו Piel fut. of צָוָה § 171. 1, here followed by עַל, because the command is regarded as something laid *upon* the man, elsewhere occasionally by אֶל or לְ before the person *to* whom it is directed: more frequently the person commanded is, as in English, the direct object of the verb. The language of the command is introduced by לֵאמֹר *so as to say*. אָכֹל § 87, § 282. תֹּאכֵל § 110. 3, § 111. 2. *a*, the future permissive § 263. 1.

17. וּמֵעֵץ, *and* stands, even in adversative clauses, where our idiom requires *but* § 287. 1. מִמֶּנּוּ § 233 (see note *a*) repeats for greater clearness the idea of מֵעֵץ § 281. כִּי *for* assigns the reason. אֲכָלְךָ § 106. *a*, no Daghesh lene § 22. *a* (6). מוֹת תָּמוּת § 153, emphatic infin. § 282; the phrase for the penalty of death in the laws of Moses is modelled after this, though as it was to be executed by man it is varied by the substitution of the Hophal for the Kal, e. g. Ex. 19 : 12, מוֹת יוּמָת *he shall be put to death*.

18. הֱיוֹת § 177. 1, const. before הָאָדָם and subject of sentence § 242. *b*, with a masc. predicate adj. § 275. 1, or as infinitives even when they have a fem. ending regularly take a masc. adj. it may be explained as a substitute for the neuter § 196. *a*. לְבַדּוֹ prep. לְ *to*, which when motion is not implied becomes *at* or *in*, as in Lat. *ad*, Gr. εἰς; בָּד I. from עָבַד root בָּדַד *to separate* § 186. *c*, with suf. § 221. 6, *in his separation*, i. e. *alone*. לוֹ Dag. conj. § 24. *a*. עֵזֶר abstract for concrete, *help* for *helper*. כְּנֶגְדּוֹ his counterpart, corresponding to him, lit. *as over against him*.

19. וַיִּצֶר § 147. 1 and 4, see ver. 7. The alleged discrepancy between this account and ch. 1 in respect to the time and the occasion of creating the inferior animals is purely imaginary. It is not here declared that they were created after man and for the purpose of providing

a help meet for him. To suppose them made for this purpose is to charge God with failure in his first attempts, which the writer surely cannot have intended to do. And the future with Vav conv. does not always imply strict succession of time, see on ver. 8, also Gen. 12 : 1, comp. 11 : 32. Especially where two such verbs are connected as here וַיִּצֶר . . . . וַיָּבֵא, the progress not infrequently lies wholly in the second, to which the first is in fact, though not in form, subordinate, the phrase being really equivalent to 'he brought the animals which he had formed etc.' So Deut. 31 : 9, 'And Moses wrote this law and delivered it,' can only mean 'he delivered this law which he had written.' וַיָּבֵא § 160. 3, § 166. 4, object omitted because sufficiently plain from the connection, comp. § 243. 1. לִרְאוֹת § 168. מַה § 75. 1. יִקְרָא fut. relative to a preceding past, *would call* § 263. 1, government see on וַיִּקְרָא 1 : 5. לוֹ sing. in distributive sense § 275. 6, masc. § 276. 3. נֶפֶשׁ in apposition with לוֹ § 253. 1. הוּא copula, for which our idiom requires the substantive verb *was* § 258. 2.

20. וְלָאָדָם here a proper noun, and therefore without the article § 246. 1.

21. וַיַּפֵּל § 129. 1, § 99. 3, that which is divinely sent is represented as descending from above. תַּרְדֵּמָה III. § 192. *a*, from רָדַם *to be in a deep sleep* denotes a *deep* and in most instances a supernatural *sleep*. אַחַת § 223. 1. *a*. תַּחְתֶּנָה 3 f. s. suf. with נ epenthetic, a form used mostly with verbs § 238. 1. *b*, § 101. 2, § 105. *b*, *under*, then *in place of*, *instead of*.

22. וַיִּבֶן § 171. 1. לְאִשָּׁה fem. of אִישׁ § 207. 2 (see note *e*), § 214. 1. *b*, root אָנַשׁ *to be feeble*, *sickly*, the proper terms for the male and female of the human species, while זָכָר and נְקֵבָה are common to them with other animals, and are therefore used, 1 : 27, when man is contemplated as the head of the animate creation. וַיְבִאֶהָ § 153. 1, § 157. 3, § 160. 3.

23. זֹאת demonstrative § 73. 1. הַפַּעַם § 245. 3. *b*, from פָּעַם to beat, transferred to marking time. פָּעַם from עָצַם *to be strong*. מֵאִישׁ § 232, אִישׁ like *vir*, *ἀνήρ*, denotes a *man* as distinguished from a woman, or in the married relation a *husband* as opposed to the wife; אָדָם like *homo*, *ἄνθρωπος*, is the generic name embracing both sexes, and is used, particularly with the article, in a collective sense of *mankind*, or individually of *Adam*, the progenitor of the race. When contrasted with each other, אָדָם denotes an *ordinary man*, or one of low rank, while אִישׁ is a " *an par excellence*, one distinguished by manly qualities or high position. Both may have the sense of indefinite pronouns, *a man*, i. e. *some one*, *any one*, *each*. לֻקָּחָה Methegh § 45. 2, compound Sh'va § 16. 3. *b*, Daghesh forte omitted § 25.

24. The language of Adam continued, or a remark of the writer עַל־כֵּן *upon*, or, since the effect rests upon its cause, *because of, on account of so*, i. e. *therefore*. יַעֲזָב־ Makkeph § 43, § 88 (3 m.). אָבִיו § 220. 1. *c*. וְדָבַק *cleave*, followed by בְּ *in* denoting combination, *in union with*, elsewhere by לְ or אֶל *to*, or in the sense of ardent pursuit by אַחֲרֵי *after*.

25. וַיִּהְיוּ § 276. 3. שְׁנֵיהֶם *they two* § 250. 2. *a*, not *two of them*, which would require the insertion of the prep. מִן, comp. אַחַת מִצַּלְעֹתָיו ver. 21. עֲרוּמִּים pl. of עָרוֹם § 207. 2. *c*, by Gesenius derived from עָרַם, but as this verb has a different sense, it is perhaps better to regard it as a shortened form of עִירֹם IV. from עור *to be naked* § 193. *c*. The marginal note is דָּגֵשׁ אַחַר שׁוּרֵק *Daghesh after Shurek*, which is here a short vowel § 14. *a*, § 19. 1. יִתְבּשָׁשׁוּ׃ § 154. 2, § 96. *b*, fut. since it follows from the preceding, *were not ashamed in consequence* § 263. 5. *a*.

CHAPTER III.

1. וְהַנָּחָשׁ onomatopoetic root נָחַשׁ *to hiss*, article § 245. 3, subject stands first in a descriptive sentence. עָרוּם I. 2, from עָרַם *to be cunning*, predicate § 259. 2, superlative § 260. 2 (1). אַף כִּי־ *also that* as an exclamation, It is then true *also that God has said!* or as a question, though without the usual sign of interrogation § 284, Is it true *also that* etc.? The accession implied in אַף is to whatever would be naturally understood. In addition to everything else *has he also* or *even said?* אֱלֹהִים, see on יְהוָה אֱלֹהִים 2 : 4. מִכֹּל . . . לֹא might be translated *not from any* § 256. *c*, as though the tempter purposely exaggerated the rigour of the prohibition; this is the usual sense when כֹּל is indefinite, but as it is here definite by construction it seems better to read *not from all*, i. e. from a part only, comp. Num. 23 : 13.

2. נֹאכֵל׃, the future is permissive § 263. 1.

3. וּמִמֶּנּוּ dependent upon תֹּאכֵלוּ and repeated in מִמֶּנּוּ; not upon אָמַר, as the Eng. Ver. might be understood. פֶּן תָּגְעוּ § 129. 1, commonly followed by בְּ (as are also other verbs of sense, e. g. smell, hearing, and sight, though verbs of sight are modified in meaning by this construction, see on 1 : 4), indicating the intimate conjunction of the sense with its object; or if the prep. be taken in the partitive sense which it likewise has, it will resemble the Greek construction of this same class of verbs with the partitive genitive, 'to touch *in* a thing,' i. e. somewhere within its entire extent as opposed to uniform contact throughout. The verb is also sometimes followed by אֶל *to*, עַד *unto*, עַל *upon*, or by the direct object § 272. 2. תָּמֻתוּן׃ § 88 (2 and 3 m. pl.), paragogic Nun causing the rejection of Kamets § 157. 3.

4 לֹא־מוֹת emphatic infin. § 282; the negative adverb is also rendered prominent by being prefixed to the whole phrase, instead of standing in its customary place between the infinitive and the finite verb.

5. כִּי confirmatory, *for*. כִּי declarative, *that*. וְנִפְקְחָה, Vav connects with בְּרֵיכֵם § 287. 3, by which the action is referred to the future § 265. *b*, plural verb with dual subject § 278. כֵּאלֹהִים § 231. 3. *a*. יֹדְעֵי may agree with the preceding noun § 275. 3. *a*, or better perhaps with the subject of the sentence § 276. 3, const. before its object § 254. 9. *b*.

6. תַּאֲוָה־ § 172. 4. תַּאֲוָה III. f. from אָוָה *to long for*, hence *a desire, delight*. הָעֵץ, observe the article. לְהַשְׂכִּיל Gesen. *to behold*, others, as Eng. Ver. *to make wise*. מַפְרִיא § 221. 5. *c*. וַתֹּאכַל § 35. 2.

7. עֵרֻמִּים IV. root ערר *to be naked* § 193. *c*, see on 2 : 25, *nakednesses*, abst. noun for adj. *naked* § 254. 6. *a*. עָלֶה I. 2, root עָלָה *to ascend, grow up*. תְּאֵנָה *fig-tree*, from its spreading, root תָּאַן *to extend*. לָהֶם, the simple pronoun used as a reflexive, *for themselves*. חֲגֹרֹת, root חָגַר *to gird*.

8. וַיִּשְׁמְעוּ *to hear*, followed by the direct object or by בְּ, see on תִּגְּעוּ ver. 3; with לְ or אֶל it means *to hearken to*. קוֹל the kindred verb is obsolete in Heb. though in use in Arabic, *to say*, here not *voice* but *sound*, since מִתְהַלֵּךְ (*to go for one's self* § 80. 1 (2), hence *to walk about*, comp. Fr. *se promener*) being without the article is a predicate and not a qualifying participle § 259. 2. It was consequently the noise of the walking which was heard, not the voice of God as he was walking. The subject with its predicate is subordinated to שָׁמַע אֶת־קוֹל comp. 1 Kin. 14 : 6, just as it might be to שָׁמַע alone § 273. 4. לָרוּחַ *at* (see on לְבַדּוֹ 2 : 18) *the wind* or breeze *of the day*, i. e. toward evening. וַיִּתְחַבֵּא § 276. 1. מִפְּנֵי *from the face* or presence *of*, generally used before persons as מִן before things.

9. אֹכָּה § 236. 3, § 104. *b*, § 105. *b*.

10. אֶת־קֹלְךָ, object emphatically prefixed § 270. *a*. נִחְבָּא, Niphal reflexive § 77. 2.

11. מִי § 75. 1. הִגִּיד § 129. 1, properly signifies 'to cause to be before (prep. נֶגֶד) any one,' i. e. *to show, tell*, followed by לְ or less frequently the direct object of the person. הֲמִן־ § 230. 1. אֲשֶׁר . . . מְצִוֶּיךָ, relative governed by מִן § 74, § 285. 1. צִוִּיתִיךָ § 169. 2, commonly followed by the direct object of the person, more rarely by עַל *upon*, אֶל *unto*, or לְ *to*, the command being conceived of as laid upon a person or directed to him. לְבִלְתִּי, negative adverb formed by adding paragogic י § 61. 6. *a*, to the obsolete בֶּלֶת from בָּלָה *to waste away*, be reduced to nothing: this is always used instead of לֹא before the infin. with לְ.

12. נָתַתָּה § 130. 1, § 86. *b* (2 m. s.). עִמָּדִי = עִמִּי, this prolonged form

of the prep. עִם occurs only before 1 sing. suffix. הִוא § 71. *a* (3), § 281 וָאֶבֶל § 111. 2. *b*.

14. מִכֹּל־, prep. מִן in its comparative sense § 260. 2 (1). גְּחֹנְךָ I. 2 root גָּחַן *to bend*, hence that which bends or curves, *belly*. תֹּאכַל § 151. 1. The posture to which the serpent is doomed and his eating dust, not as his proper food, comp. Ps. 102 : 10, but as an incidental consequence of his prostrate form, is a standing type of the humiliation and doom of Satan the real seducer. יְמֵי from יוֹם § 207. 1. *f*.

15. וְאֵיבָה I. f. from אָיַב *to be hostile*. זַרְעֲךָ *thy seed*, i. e. devils and wicked men, Mat. 13 : 38, John 8 : 44. זַרְעָהּ *her seed*, i. e. in its widest sense, mankind limited only by the opposition just suggested in the 'seed of the serpent,' the defection of those who attach themselves to the party of the enemy. The tempted, ruined race shall trample under foot its enemy and seducer. So the apostle Paul applies it, Rom. 16 : 20. At the same time this victory is really achieved by One from amongst mankind, the Messiah, and the expressions are so framed as to be specially applicable to him. His birth of a virgin makes him peculiarly the seed of the woman, while the singular pronoun הוּא and his being said to bruise or *crush* Satan himself יְשׁוּפְךָ rather than his seed, gives it the appearance of a personal and individual conflict. That זֶרַע may be used of an individual appears from 4 : 25. רֹאשׁ, a second object indicating the part affected § 271. 4, § 273. 2.

16. הַרְבָּה § 175. 2. עִצְּבוֹנֵךְ IV. from עָצַב *to be afflicted* § 193. 2, hence *toil, sorrow*. וְהֵרֹנֵךְ IV. from הָרָה *to conceive*, contracted from הֲרִיוֹן, as if for הֲרִיוֹנֵךְ § 53. 3. *a*. It is not necessary to assume a hendiadys for *the sorrow of thy conception;* the meaning is *thy sorrow and* especially *thy conception* considered as a painful suffering condition. תֵּלְדִי § 144. 2. בָּנִים § 207. 1. *a*, root בָּנָה *to build* § 185. *d*, offspring considered as constituting their parent's house. תְּשׁוּקָתֵךְ III. f. § 192. 2. *a*, from שׁוּק *to run after, desire*. וְהוּא יִמְשָׁל־בָּךְ Makkeh § 43, § 88 (3 m.); for the construction with בְּ, see on 1 : 18.

17. וּלְאָדָם, here, as 2 : 20, a proper name, and therefore without the article § 246. 1. בַּעֲבוּרֶךָ *on thy account*. The origin of this sense has been variously accounted for; perhaps the simplest explanation is the following, suggested by Ewald. עָבוּר, from עָבַר *to pass*, denotes that which passes out of something else, its 'product' or 'consequence'; as a noun it is used of the *produce* of the earth; as a preposition, in which case it is always compounded with בְּ, it means *in consequence of, on account of;* pause accent § 65. (3). תֹּאכְלֶנָּה compound Sh'va § 16. 3. *b*, Nun epenthetic § 101. 2, *eat it*, i. e. the fruit of it, comp. Isa. 1 : 7.

18. וְקוֹץ *thorn* from קוּץ *to cut*, on account of its pricking or cutting.

וְדַרְדַּר II. § 187. 1. *e*, from דָּרַר, perhaps in the sense of growing luxuriantly, hence *a thistle*. לָךְ, pausal form for לְךָ § 65. *a*. וְאָכַלְתָּ, accent shifted by Vav conversive § 33. 4, § 100. *a*, *eat the herb of the field*, in contrast with the trees of the garden.

19. בְּזֵעַת I. f. from פִּי root יָזַע *to flow* § 184. *b*, Tsere retained in the const. § 216. 1. *b*; the prep. בְּ expresses the condition *in* which he should eat bread, a condition induced, as is implied, by the toil necessary to procure it; or it may be used, as it often is, to denote the price, the thing purchased being regarded as contained *in* that which is paid as its equivalent, *in* return for or *at* the cost of *the sweat*, etc. אַפֶּיךָ, primarily *nose*, then used, as here, for the whole *face*. תֹּאכַל § 35. 1. לֶחֶם I. 1. root לָחַם *to consume*. כִּי is confirmatory of the thought that man must *return* to the ground; the second כִּי is coordinate with the first, stating the same reason but with greater fulness.

20. וַיִּקְרָא, construction different from 2 : 20. חַוָּה *Eve*, II. f. from root חָוָה archaic form of חָיָה *to live*, hence *life*, abst. for concr. source or dispenser of life; כִּי assigns the reason, *because* through her, as appeared from ver. 16, the race was to be preserved from extinction.

21. כָּתְנוֹת § 216. 2. *b*. עוֹר *skin*, root עוּר *to be naked*. וַיַּלְבִּשֵׁם § 276. 3.

22. כְּאַחַד construct though followed by a prep. § 255. 1; not an ironical reference to the language of the tempter, ver. 5, but an assertion of its truth, though in a very different sense from that in which he designed it to be understood. מִמֶּנּוּ § 233, § 275. 3. *a*. גַּם, not only take, as he has done, of the forbidden tree, but *also* etc. § 39. 4. The concluding sentence of this verse is incomplete: it is broken off by an abrupt change from word to deed, and instead of a mere declaration of the divine purpose the actual expulsion of man from Eden follows.

23. מִשָּׁם . . . אֲשֶׁר § 74.

24. וַיְגָרֶשׁ § 99. 3. *a*. וַיִּשְׁכֵּן, from the same root comes שְׁכִינָה *Shekinah*, the name given by the later Jews to the symbol of the divine *residence* in the tabernacle and the temple. מִקֶּדֶם, see on 1 : 7, 2 : 8. לַהַט *flame*, i. e. the flashing blade, or with the sense of the adjective *flaming sword* § 254. 6. *a*, from לָהַט *to burn*. הַחֶרֶב *sword*, from חָרַב *to be waste* or *lay waste*. דֶּרֶךְ const. § 254. 9. *a*.

CHAPTER XXXVII.

1. וַיֵּשֶׁב fut. with Vav conv. continues the narration § 99. 1, though the succession thus indicated is not always that of time or of actual occurrence, see on 2 : 8. 19. The writer here resumes the direct narrative

35 : 27, from which he had diverged to introduce Isaac's death, 35 : 28. 29, and what he thought it necessary to say about Esau's line, ch. 36. Having thus dismissed them from the history, he can now pursue uninterruptedly his account of Jacob's family. In like manner the history of Isaac's family, 25 : 19, follows the record of Abraham's death, 25 : 7, and of Ishmael's line, 25 : 12; and Shem's descendants, 11 : 10, succeed those of Noah's other sons, 10 : 1. The statement of this verse accordingly, though not posterior in time to what immediately precedes, is so in the order of narration to which the writer steadfastly adheres throughout the book, the direct line of descent of the chosen seed being postponed until the lateral branches have first been traced. בְּאֶרֶץ § 246. 3. אֲבִיו § 220. 1. *c*.

2. אֵלֶּה § 259. 2. תֹּלְדוֹת יַעֲקֹב *the generations of Jacob*, i. e. an account of his descendants. This is the uniform style of the titles prefixed to the different sections of Genesis, see on 2 : 4. It appears to have been selected on account of the prevailingly genealogical character of the history, the genealogies constituting, as it were, the frame work of which the narrative is the filling up. Jacob is henceforth contemplated not as an individual but as a patriarch, the father and head of a family, whose fortunes are interwoven with his own. בֶּן § 215. 1. *b*. Terms of natural relationship are extensively employed in Hebrew to express various kinds of relation or dependence § 254. 6. *a*. Time is viewed as the parent of that which is produced within it, and a person or thing as the offspring of the time during which he or it has existed. The ordinary mode of stating the age is that here employed, *son of seventeen years*, i. e. *seventeen years old*. The chronological difficulty, which some have fancied here, is purely imaginary, and has arisen from neglecting to observe that though the writer in pursuance of his plan (see on ver. 1) has recorded the death of Isaac, 35 : 29, before proceeding to the history of Jacob's family, that event did not take place for several years after the occurrences now to be related. שְׁנָה, in the singular after *seventeen* § 251. 2. *a*. חָיָה § 265, § 266. 3. *a*, verb following its subject in a descriptive clause. רֹעֶה. This verb is often followed by אֵת, the sign of the direct object. If that is the case here, it must be read *superintending his brothers* (who were) *with the flock*. But as it would more naturally have צֹאן for its object, and it is sometimes elsewhere construed with אֵת, בְּ is doubtless the preposition *with*, and it is to be rendered *feeding* or *tending the flock with his brothers* אֶחָיו for אַחָיו from אָח § 63. 1. *a*, § 207. 2. *b*. The preposition בְּ will then indicate the sphere *within* which the action of the verb was exercised, lit. *acting as shepherd in the flock*. בַּצֹּאן § 245. 3. וְהוּא נַעַר *and he* was *a lad* § 258. 1. בְּנֵי

from בֵּן § 207. 1. *a*, § 216. 1. נְשֵׂי from אִשָּׁה § 207. 2. *e*. נִגְּבָא, verb עוֹ and לֹא § 160. 3. דִּבָּתָם רָעָה, the suffix denotes the object § 254. 9; the noun is consequently indefinite, and no article is required by רָעָה § 249. 1. *b*, *an evil report respecting them*. Comp. Num. 14 : 37.

3. מִבָּל־ § 260. 2. *a*. בֶּן־זְקֻנִים § 201. 1. *b*, *a son of old age*, not one possessed of the qualities which usually accompany age, as wisdom and the like, but one born when his father was old, comp. 21 : 2. 7, 44 : 20, and the similar expression *wife of thy youth*, Prov. 5 : 18. The expression is indefinite, and the construct relation paraphrased by the following לוֹ § 257, perhaps because he was not the only son born to him at that period of his life. וְעָשָׂה § 35. 1, § 265. *b*. כְּתֹנֶת פַּסִּים׃ LXX χιτῶνα ποικίλον, Vulg. *tunicam polymitam*, Eng. Ver. *coat of many colours*. This explanation is based on the assumption that פַּסִּים means *pieces*: a 'coat of pieces' might then mean one of patchwork, or of pieces of various colours stitched together, or perhaps one so embroidered as to present the appearance of being so composed. In 2 Sam. 13 : 18. 19, the only other passage in which the expression occurs, it is rendered by the LXX χιτὼν καρπωτός, and by the Vulgate *tunica talaris*. In conformity with this the latest and best authorities understand by פַּסִּים *extremities*; *a tunic* or undergarment *of extremities* is one reaching to the wrists and ankles in contrast with those in ordinary use, which were without sleeves and extended only to the knees.

4. אֹתוֹ § 238. 2. דַּבְּרוֹ, infin. not preceded by a prep. § 267. *b*; דִּבֶּר is commonly followed by אֶל, לְ *to* or עִם, אֵת (prep.) *with*, but here and in Num. 26 : 3 by the direct object of the person addressed. לְשָׁלֹם *in peace*, *peaceably*, comp. on לְבַדּוֹ, 2 : 18, or *unto peace*, with a peaceable design.

5. חֲלֹום § 271. 3. וַיּוֹסִפוּ § 129. 1, object omitted, comp. 2 : 19. עוֹד § 145. 1, *added again to hate*, i. e. hated yet more § 269. *a*. It is characteristic of Hebrew narrative that upon the first mention of Joseph's dreams the result of his telling them to his brethren is stated, before a more detailed account is given of them; after which the resulting hatred or jealousy of his brethren is mentioned again, vs. 8. 11. See an instance of the same sort, 2 : 8, comp. ver. 15. No critic, even of those most disposed to discredit the original unity of Genesis, has ventured to impute this repetition to an intermingling of different narratives, and to ascribe vs. 6–11 to a writer distinct from the author of ver. 5. And yet this would be as reasonable as the like charges based on similar repetitions occurring elsewhere.

7. אֲלֻמִּים § 200. *c*. קָמָה, pret., not part., as shown by the accent § 34, *rose up* in contrast with נִצָּבָה § 65 (2) *stood*. תְּסֻבֶּינָה, fut. because

subsequent to the preceding § 263. 5. *a*, *afterward encircled* it. It is better to give this word its proper verbal force than to regard it as simply qualifying the verb which follows, *prostrated themselves around.* נִתְשַׁתַּחֲוֹת § 82. 5, § 176. 1, § 88 (2 and 3 f. pl.).

8. הֲמָלֹךְ, emphatic infin. § 282, followed, as is usual, by עַל *over*, since the monarch is *over* his subjects or exalted above them; more rarely by בְּ *in*, to define the sphere *in* which the sway is exercised, since the local use of the prep. to designate the royal residence, e. g. *reign in Jerusalem* etc., makes this ambiguous. On the other hand מָשַׁל *to rule*, is commonly followed by בְּ *in*, and rarely by עַל *over*, see on 1 : 18. אִם . . . תָּ § 283. 2 *shalt thou reign* as king *or* even *rule* in any way? חֲלֹמֹתָיו, plur. used indefinitely, *his dreams*, though only one had been actually related, it being regarded by his envious brothers as a representative rather than an individual fact, comp. 8 : 4, 21 : 7, 46 : 2, Judg. 12 : 7, 1 Sam. 17 : 43, Neh. 6 : 2, also Mat. 2 : 20, 27 : 44, where an apparent discrepancy with Luke 23 : 39 is thus reconciled.

10. וַיְסַפֵּר, followed by אֶל or לְ *to* before the person, and commonly the direct object of the thing narrated, though in rare instances this is preceded by עַל *concerning* or אֶל *in reference to.* וַיִּגְעַר־בּוֹ, rarely followed by the direct object, commonly as here like other verbs expressive of hostility by בְּ, the hostility being conceived of as not only directed towards its object, but reaching and penetrating it. It expresses more, therefore, than our preposition *at*, which may be used in like connections, e. g. 'to scold *at*.' וְאִמְּךָ, Leah, or in the judgment of others, Bilhah ver. 2, or Joseph's own mother, Rachel, who was already dead, 35 : 19, but is here mentioned by Jacob for that very reason, to make the apparent absurdity of the dream more glaring. הֲבוֹא § 230. 1, § 282. נָבוֹא § 157. 3, § 276. 1. אַרְצָה § 219. 1.

11. וַיְקַנְאוּ־בוֹ, commonly followed by בְּ, see on וַיְגְעַר, ver. 10, less frequently by the direct object or by לְ *to*, i. e. envious in reference *to.* וְאָבִיו, Vav in a disjunctive sense § 287. 1; the noun on account of this implied contrast is put emphatically before the verb and receives a disjunctive accent.

12. אֶחָיו. The marginal note is נְקוּד עַל אח *point over* א *and* ח. According to the Masora such extraordinary points, § 4. *a*, occur ten times in the books of Moses, four times in the Prophets, and once in the Hagiographa. The Rabbins explain it by saying that, though pretending to feed their father's flocks, they were in reality feeding their own spleen against their brother. It may possibly have been designed to call attention to the construction: אֶת and בְּ follow רָעָה here as in ver. 2, but with a different sense.

13. לְכָה § 151. 1. וְאֶשְׁלָחֲךָ § 123. 4. וַיֹּאמֶר, notwithstanding the repeated change of subject, it is omitted from this and the following verbs, because it can create no real embarrassment § 243. 1.

14. וַהֲשִׁבֵנִי, commonly with the direct object of the thing brought, and אֶל before the person *to* whom or place *to* which it is brought. Here the person is regarded as the remote object § 273. 3. *a*, *bring me back word*, instead of *to me*.

15. תְּבַקֵּשׁ: fut. because the action though begun is not finished § 263. 2, *what art thou seeking?*

17. כִּי gives confirmation. אֹמְרִים § 273. 4.

18. מֵרָחֹק *at a distance*, see on מִמַּהֲמֹת, 1 : 7. יִקְרְבוּ § 263. 1. *b* נִתְנַכְּלָה § 80. 1, made themselves subtle or deceitful, i. e. *acted deceitfully*, here with a direct object, elsewhere with בְּ, see on ver. 10. לַהֲמִיתוֹ: § 160. 4.

19. הַבַּעַל § 73. 2. בָּא part. § 266. 2, the same form as pret. ver. 23.

20. בְּאַחַד § 248. *a*, בְּ properly *in*, but after a verb of motion, *into*. וְנַשְׁלִכֵהוּ § 100. 2. *a* (1). אֲכָלָתְהוּ § 101. 1.

21. מִיָּדָם *out of their hand*, i. e. from their power or threatened violence. It is on account of this derived sense of the phrase that the noun is singular with a plur. suf.; so יָדֵנוּ ver. 27. נַכֶּנּוּ § 129. 1, § 169. 3, § 101. 2, the verb followed by a double object § 271. 4, *we will not*, or *let us not smite him as to life*, i. e. kill him.

22. אַל– with the apoc. fut., which here does not differ from its simple form § 97. 2. *b*, is equivalent to a negative imperative, *shed not*.

23. כַּאֲשֶׁר– § 285. 2, *according to* the time *that*, i. e. *when*. וַיַּפְשִׁיטוּ § 287. 3, § 273. 2.

24. וַיִּקָּחֻהוּ § 132. 2, § 39. 3. *b*. אֵין § 258. *b*.

25. וְיִשְׁמְעֵאלִים § 57. 2 (3) *a*. בָּאָה § 34.

28. מִדְיָנִים. There is no inconsistency in speaking of the same caravan as Ishmaelites, ver. 25, as Midianites, and as Medanites, ver. 36; for though these were, strictly speaking, distinct tribes, yet from their close affinity in origin, 25 : 2. 12, and character, the names might in a general sense be used promiscuously. The fact appears to be that both here and Judg. 8 : 24, comp. vs. 22. 26, Ishmaelite is a generic term, embracing not only the proper descendants of Ishmael, but other Arab tribes, just as Hellenes was used to designate the Greeks generally, though properly denoting one subdivision of them. Or each of these three tribes may in actual fact have been represented in this company of travelling merchants. Upon this interchange of names, which is so readily explicable, certain critics have based the assertion that two contradictory narratives are here blended. One is represented in vs. 25–27 and in

ver. 28 from וַיִּמְכְּרוּ onward; the other in ver. 28, as far as חַבִּיר, and in ver. 36. According to the first Joseph's brethren sold him to the Ishmaelites, who carried him down to Egypt. According to the second certain Midianite merchants, accidentally discovering him in the pit where his brethren had left him to perish, drew him out and sold him into Egypt. But, 1. This is founded on a false theory of the constitution of the Pentateuch, as though it were not one continuous composition, but made up of detached portions from different pens. 2. It gratuitously impugns its credibility, as though it were a record of conflicting traditions instead of a consistent and well accredited history. 3. It is merely an ingenious cross-reading, made out by dividing one sentence and dislocating others. 4. It is apparent that the writer, or, if the critics please, the compiler saw no inconsistency in the different parts of what he has presented as one connected narrative; neither was such an inconsistency suspected by any of his readers until very recently. The mention of Joseph's being taken down to Egypt both at the beginning and close of the paragraph, vs. 28. 36 (comp. on ver. 5), and again 39 : 1, where the subject is resumed after a digression (comp. 37 : 1 with 35 : 27) lends no countenance to this critical hypothesis.

וַיִּמְשְׁכוּ. The subject of this and the next two verbs is not the Midianites but the brethren of Joseph, 45 : 5, see on ver. 13. בְּעֶשְׂרִים, the prep. denotes the price, see on 3 : 19. שֶׁקֶל *shekels*, which was the current standard of value, is to be supplied § 251. 2. *c*, with which כֶּסֶף is in apposition § 253. 2; for the price, comp. Ex. 21 : 32, Lev. 27 : 5.

32. הַבְּרוּ § 129. 1, § 94. *d*. הַכְּתֹנֶת § 24. *b*, § 230. 2. *a*, § 283. 2. בְּנֵךְ § 221. 3. *a*.

33. וַיַּכִּירֶהָ § 105. *a*. כְּתֹנֶת בְּנִי *my son's coat!* the abrupt brevity of the exclamation is admirably suited to the occasion. טָרַף § 282. *a*.

34. בְּמָתְנָיו. We would say *upon his loins*, and the Heb. might use עַל, Jer. 13 : 1, 48 : 37; but here it has בְּ *in*, denoting intimate conjunction, i. e. *in contact with*, see on 3 : 3. וַיִּתְאַבֵּל § 80. 1, used chiefly in prose, the Kal being more usual in poetry, followed by עַל *over*, since the common attitude of mourners is that of bending over the object of their grief, or the prep. may mean *on account of*, the effect being conceived as resting *upon* its cause, the grief resting *upon* its source, see 2 : 24. It sometimes takes אֶל *in reference to*.

35. וַיָּקֻמוּ § 277. *a*, § 276. 3. בָּנֹתָיו § 205. *b*, § 207. 1. *a*. לְנַחֲמוֹ § 101. 3, § 102. 3. לְהִתְנַחֵם § 80. *a* (2). כִּי might be explicative, *that*, which commonly introduces an indirect citation, but is occasionally used even before a direct citation; but it is better to regard it as confirmatory, *for*, referring

to the implied language of his refusal, 'I will not be comforted, *for*, etc. or *but*, to which כִּי is often equivalent after a negative clause. שְׁאֹלָה, the continued and conscious existence of the dead is implied. וַיִּבְכֶּהוּ § 172. 4, followed here by the direct object, elsewhere by עַל *over*, לְ or אֶל *in reference to, for*.

CHAPTER XXXIX.

1. הוּרַד § 265, *was brought down*, not only because there was an actual descent in leaving Palestine southward, but because of the moral elevation attaching to it as the centre of religious hopes and aspirations. Hence men are said to 'go up' to Palestine and to Jerusalem from all directions, Zech. 14 : 16—19, *et passim*.

2. יְהוָה. The name Jehovah occurs significantly here and in a like connection in vs. 3. 5. 21. 23. God's favour to Joseph was not a mere providential benefit to him, but belonged to Jehovah's plan of grace and his merciful dealings with his covenant people. After this chapter יְהוָה occurs but once in the rest of the book, Gen. 49 : 18. When Joseph speaks to the wife of Potiphar, ver. 9, to the servants of Pharaoh, 40 : 8, to Pharaoh himself, 41 : 16—32, or to his brethren or they to him while they thought him an Egyptian, 42 : 18, 43 : 29, 44 : 16, or when Pharaoh speaks, 41 : 38. 39, or the steward of Joseph's house, 43 : 23, the more general name אֱלֹהִים is the appropriate one. So in other cases, where the thought is principally of God as ruling in providence, 42 : 28, or a contrast is implied between what *man* devised and *God* appointed, 45 : 5. See on 2 : 4. אֶת־ prep. *with*, implying fellowship and aid § 238. 2. פּוֹטִיפַר § 216. 1. *d*, § 208. 3. *c*. אֲדֹנָיו § 201. 2, § 249. 1, *his Egyptian master*.

4. וַיְשָׁרֶת differs from עָבַד, see Gesen. Lex. וַיַּפְקִדֵהוּ, change of subject plain from the connection § 243. 1, see 37 : 13. 28 וְכָל־יֶשׁ־לוֹ, ellipsis of the relative, comp. ver. 5 ; § 285. 3.

5. בְּבֵיתוֹ, prep. בְּ *in*, suggests the sphere of his authority, and עַל *over*, his elevation above what was thus subjected to him. בְּכֹל־ *in all*, this was the seat of the blessing. וַיְהִי § 275. 1.

6. אֹתוֹ suf. refers not to Potiphar, *he knew not anything with him*, i. e. which was in his own possession, but to Joseph, comp. ver. 8, and is not dependent on מְאוּמָה § 195. 3, *anything with him*, i. e. which was in Joseph's charge, but, as the order of the words requires, on יָדַע *did not know with him*, i. e. Joseph had not only the entire charge but the exclusive knowledge of everything; his master shared with him only the knowledge of what came upon his table. וְהָיָה־ § 254. 10.

7. שְׁבָבָה § 98. 1, § 22. *a* (1).

9. אֵינֶנּוּ § 263. 4, *he*, i. e. my master, *is not;* the rendering 'there is none greater, etc.' would require אֵין without the suffix, comp. 40 : 8, 41 : 8. גָּהּוּל § 260. 1. כִּי אִם— *for if*, which after a negative clause (see on 37 : 35) is equivalent to *but if* or *but when*, i. e. *except*. בַּאֲשֶׁר *in that*, i. e. *because*, the effect being regarded as involved in its cause. לֵאלֹהִים § 231. 3. *a*, *in respect to God*, the prep. indicating the direction of the offence.

10. כְּדַבְּרָהּ 'according to her speaking,' i. e. *as she spake*, the particle strictly expressing the resemblance or identity between the time of her speaking and his not hearkening, and thus receiving the temporal sense of *at* or *when*. יוֹם ו יוֹם § 280. 1. וְלֹא— § 287. 3. לִשְׁכַּב § 87.

11. כְּהַיּוֹם § 231. 5. *a*, since the particle of comparison may express not only identity but a resemblance more or less remote, it is applied to measures of time, space or quantity, not only to indicate exactness *at*, but a more general correspondence *about*, comp. Gr. ὡς, ὡσει. מֵאֲנָשָׁיו prep. partitive.

12. בְּבִגְדוֹ § 22. *b*, § 221. 5. *a*, the prep. may be taken in its original local sense as designating the part immediately affected by the seizure, *in his garment*, or, which is more natural in English, it may indicate the means, *in* which the action is regarded as involved, since that alone rendered it possible, *by his garment*.

14. לְצַחֵק § 35. 1, § 92. *d*, לְ properly indicating the design, see on 1 : 14, which is here inferred from the result, comp. Ex. 17 : 3, Lev. 20 : 3. עָנוּ § 34, according to the turn given to the preceding verb the prep. may, as after verbs of hostility, see on 37 : 10, indicate the object at which the laughter is directed, and *in* which it rests, *mock at us*, or it may denote conjunction, see on 3 : 3, 37 : 34, *sport with us*. בְּקוֹלִי, the prep. בְּ may denote the cause, means, or as here the instrument, since anything may be regarded as residing *in* that, by, through or with which it is effected.

15. הֲרִימוֹתִי § 153. 4. וָאֶצְעַק § 287. 3.

16. נִהַגְתָּ § 160. 1 and 3.

17. לְצַחֵק might be dependent on הֵבִיא § 160. 2, see ver. 14, but is more probably to be connected with בָּא.

18. וָאֶקְרָא, construction begun with the infinitive and continued with the future and Vav conversive § 282. *c*.

20. מְקֹם § 255. 2. אֲשֶׁר— by ellipsis for the fuller form שָׁם . . . אֲשֶׁר *where*, comp. 40 : 3, or בּוֹ . . . אֲשֶׁר *in which* § 74. אֲסוּרֵי K'thibh § 46, for which the K'ri substitutes אֲסִירֵי, the usual form of the noun, whereas אָסִיר is commonly the participle.

21. וַיִּתֵּן § 172. 4. חֵנוֹ suf. denotes the object § 254. 9, *he gave* graciously wrought *favour toward him*, in the mind of the keeper. שַׂר־בֵּית־הַסֹּהַר, a subordinate entrusted with the immediate oversight of the prison, while Joseph's master, the captain of the guard, held the supreme direction of its affairs, comp. 40 : 4.

CHAPTER XL.

1. חָטְאוּ fut. with Vav conv. might have been used, comp. 39 : 7, § 287. 3, with prep. לְ, comp. 39 : 9.

2. וַיִּקְצֹף followed by עַל, the prep. in a hostile sense indicating *upon* whom the anger is directed; it might also have אֶל *in respect to;* our idiom requires *at.* שְׂנֵי § 250. 2, see on 1 : 16. סָרִיסָיו § 60. 3. *c*, § 210. *a.*

3. מִשְׁמָר § 255. 2, comp. 39 : 20.

4. אִתָּם, not *set him over them*, as though the prep. were עַל, see 39 : 4, but *put him in charge with them*, associated him with them to have the care of their necessities, to wait upon them, as is immediately added. According to the analogy of oriental courts these were officers of high rank, and Potiphar assigns them his servant as their attendant. יָמִים § 274. 2. *a.*

5. שְׁנֵיהֶם § 250. 2. *a.*

7. סָרִיסֵי § 245. 3. *b.*

8. אֵין, the absolute form is only used when it is the last word in its clause § 258. *b.*

9. וְהִנֵּה־ § 287. 3.

10. שִׁלֹּשֶׁה § 223. 2, § 250. 2. כְּפָרְחָתּ § 205. *a*, the prep. may denote comparison, *as* if it were *blossoming*, i. e. it seemed to blossom, or time *it* was *about blossoming*, see on 39 : 10. 11. עָלְתָה, construed transitively with the result of the action, *went up*, i. e. grew, put forth *its flowers* § 271. 1. נִצָּה, used collectively § 198. *b*, whereas the fem. נִצָּה denotes a single flower. הִבְשִׁילוּ § 80. *a* (1), either *matured grapes*, or by a transitive construction with the result of the action, *ripened* into *grapes.* אַשְׁכְּלֹתֶיהָ § 183. *c*, § 210. *e*, § 216. 1. *c.* It has been objected to the truth and the antiquity of this narrative that, according to Herodotus, 2. 77, there were no vines in Egypt (*οὐ γάρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι*), and according to Plutarch, De Is. et Osir. 6, wine was not in use there before the time of Psammetichus (*ἤρξαντο δὲ πίνειν ἀπὸ Ψαμμητίχου, πρότερον δ' οὐκ ἔπινον οἶνον*). But Herodotus is only speaking of the region which he denominates 'the grain country' (*τὴν σπειρομένην Αἴγυπτον*), and even in regard to this his language must be taken with some limita-

tions. See Rawlinson's Herodotus, II. p. 108. Plutarch is speaking of the free indulgence in wine by kings and priests as introduced by Psammetichus in place of the restricted use which prevailed before. The monuments of Egypt show incontestably that wine was used and the grape cultivated there in the earliest periods by their delineations of the vintage, the winepress, vessels for drinking and for holding wine, and even persons in a state of intoxication.

12. שְׁלֹשֶׁת § 250. 2, § 251. 2 and 4. הֵם, copula § 258. 2.

13. נַהֲשִׁיבֵךְ § 160. 2. כַּנֶּגֶד § 221. 6. *a.* אֲשֶׁר, used adverbially of time, as in 39 : 20 of place, *when*, the time *in which*.

14. כִּי אִם־זְכַרְתַּנִי, see on 39 : 9, *but if thou hast remembered me*, etc. with the implication as I trust thou wilt have done וְעָשִׂיתָ־נָּא *then do kindness with me, I pray thee* § 287. 2, or *if* may be equivalent to *O if*, and express a wish, *but if thou wouldst remember me*, etc. and *wouldst do*, etc. Literally, *wouldst have remembered*, the pret. § 262. 1, denoting a past in relation to the fut. יִיטַב § 35. 1; this tense is used here because the act of memory at that time implies that he had been remembered during the entire preceding period, comp. the use of *memini* as a present in Latin. The following verbs וְעָשִׂיתָ etc. as they follow the future יִיטַב obtain a future sense from Vav conv. עָלָי § 65. *a.* עִמָּדִי, see on 3 : 12.

15. גֻּנֹּבְתִּי § 93. *d*, § 282. *a.* שָׁמוֹ § 156. 4, the unusual position of the accent is remarked in the marginal note § 32.

16. טוֹב *well* not correctly, for this could not yet be known, but acceptably. עַל־רֹאשִׁי Herodotus, 2. 35, states it as one of the customs in which the Egyptians differ from the rest of the world, that the men carry burdens upon their heads and the women upon their shoulders.

20. הֻלֶּדֶת § 150. 5, *day of Pharaoh's being born*, the subject of the passive verb receiving אֶת, since it is really the object of the action § 271. *a.*

23. וַיִּשְׁכַּח, Vav in an adversative sense.

CHAPTER XLI.

1. מִקֵּץ *from*, denoting separation in point of time, i. e. *after the end of*. שְׁנָתַיִם יָמִים § 202, *two years* of *days*, the measure or quantity being in apposition with the material § 253. 2. עַל־ *over*, because a person standing on the bank is above the surface of the river; the English idiom requires *by*. הַיְאֹר. The number of Egyptian words occurring in this chapter affords an incidental proof of its genuineness and truth.

2. בָּקָר § 223. 2; the cow was the instrument and symbol of

agriculture, and is here represented as coming up from the Nile, which was the source of Egypt's fertility. יְפֵוֹת § 254. 10.

3. שְׂפַת *lip*, then *edge* or *brink* § 3. 1. *a*. רָעוֹת § 216. 1. *a* (1).

4. הַמַּרְאֶה . . . הַבָּשֶׂר, the article is for the sake of making the preceding adjectives agree in definiteness with the noun to which they belong § 249. 1. *a*; the adj. themselves could not receive the art., being in the const. § 256. שֶׁבַע § 251. 4. וַיִּיקַץ § 147. 5.

5. שִׁבֹּלֶת § 235. 3 (3). שִׁבֳּלִים § 207. 1. *d*, § 16. 3. *b*. בְּקָנֶה *in* the *stalk*, because forming part of it, in intimate union and conjunction with it, see on 3 : 3.

6. שְׁדוּפַת § 254. 9. *b*. קָדִים, the southeast wind from the great desert. Observe that ם is a radical, not the plural ending.

8. וַתִּפָּעֶם § 99. 3. *a*. חַרְטֻמֵּי IV. § 193. *c*. חַכְמָיו suf. refers to מִצְרַיִם § 197. *d*. אוֹתָם, the plur. and the sing. (חֲלֹמוֹ) are used indifferently, according as the dream is contemplated as one or two.

9. אֶת־פַּרְעֹה, the prep. *with*. חֶטְאַי § 208. 3. הַיּוֹם § 245. 3. *b*.

10. קָצַף עַל־, see on 40 : 2. 11. וַנַּחַלְמָה § 99. 3, § 109. 3. *a*.

12. עֶבֶד לָשֶׁר § 257. 2. אִישׁ, 'each according to his dream,' i. e. *according to the dream of each*. The construction of אִישׁ, when used as an indefinite pronoun, and standing in a possessive relation to nouns, often follows the analogy of the relative אֲשֶׁר § 285. 1, comp. 9 : 5, 15 : 10, Num. 26 : 54; though it may also preserve its usual construction as a noun, comp. כְּסָךְ־אִישׁ 43 : 21, but כַּסְפּוֹ . . . אִישׁ 42 : 35.

13. כַּאֲשֶׁר *according to* that *which*, i. e. *as* § 285. 2. חִשִּׁיב § 153. 1; the subject is not Joseph, as though he were said to do what he predicted, but Pharaoh, who though addressed is reverentially spoken of in the third person, comp. ver. 10. Examples of a like change of subject abound, see on 37 : 13. 28.

14. וַיְרִיצֻהוּ 3 pl. indefinite § 243. 2. וַיְגַלַּח, where the Hithpael might have been expected, as in English we can say *he shaved*, for *he shaved himself*. Another correspondence with Egyptian customs, which are here the reverse of the Hebrew. The Egyptians were ordinarily shaven, only suffering their beards and hair to grow in token of grief, Herod. 2. 36, whereas to be shaven was a token of grief among the Hebrews, Isa. 15 : 2, Amos 8 : 10.

15. עָלֶיךָ *respecting thee*, lit. 'upon thee,' the discourse being founded *upon* the subject spoken of. לִפְתֹּר § 22. *a* (5).

16. בִּלְעָדָי *not to me* belongs this faculty of interpreting dreams.

21. קִרְבֶּנָה 3 f. pl. suf. with appended vowel ה֫ § 220. 1. *b*, which occasions the change of the preceding Kamets to Seghol. Comp. § 63. 1. *b* and *c*, § 219. 1. *b*. מַרְאֵיהֶן, the noun is singular § 221. 7. *a*, as is

shown by the adj. רַע; the suf. חֶן is occasionally though rarely attached to singular nouns § 220. 1. *b.*

22. נָאַרְא § 172. 4. 23. אַחֲרֵיהֶם׃ § 275. 5.

24. וַתִּבְלָעֵן § 88(2 and 3 f. pl.).

25. הִוא § 258. 2. אֵת אֲשֶׁר § 285. 2. הָאֱלֹהִים § 246. 1. *a.*

26. הַשֵּׁנָת § 249. 1. *c.* חֲלוֹם אֶחָד § 250. 1, *it* is *one dream.*

28. הֶרְאָה § 175. 1.

29. שָׁנִים . . . . . שָׂבָע *years* of *great plenty*, descriptive apposition § 253. 2.

31. מִפְּנֵי *from the face of*, or *from before*, i. e. *by reason of*, the effect being regarded as proceeding *from* the cause.

32. וְעַל *in respect to*, lit. *upon* the subject of, see on ver. 15. כִּי־, this was done *because* etc. נָכוֹן § 153. 3.

33. יֵרֵא § 171. 1, § 35. 2, some editions have Tsere in the ultimate, consequent upon the shifting of the accent. נָבוֹן § 158. 4. וְיָשֶׁת־הוּ § 157. 3, receives a jussive sense from its connection with יֵרֵא.

34. יַעֲשֶׂה expresses not simple futurity, but desire § 264. *a*, as is shown by its association with the preceding and following apoc. futures. וְיַפְקֵד § 97. 2. חֲמֵשׁ § 256.

35. וְיִקְבְּצוּ *and they shall gather*, or *that they may gather* § 263. 1. הָאֵלֶּה § 249. 2.

38. הִנִּמְצָא § 230. 1, Kal fut. though the form might also be found in the Niph. pret. רוּחַ אֱלֹהִים from Pharaoh's polytheistic stand-point אֱלֹהִים is not a proper but a common noun, and the expression is consequently indefinite, *a divine spirit*, lit. *a spirit of divinity.*

39. אַחֲרֵי retains its strict temporal sense, *after* God had taught him this, he had a superiority to others which he did not possess before. הוֹדִיעַ § 267. *b*, followed by a double object, § 273. 1. כָּמוֹךָ׃ § 233. *a.*

40. יִשַּׁק some render, *upon thy mouth shall all my people kiss*, in token of fidelity and homage. But it is objected to this that the kiss of fealty was upon the hand or the foot, not upon the mouth, and that this verb meaning *to kiss* is never construed with עַל, but either with the direct object or with לְ before the person *to* whom the kiss is given. Consequently others translate, *according to thy bidding all my people shall dispose themselves*, the primary notion of the verb being assumed to be *to adjust* or *dispose*, from which both its other senses *to kiss* and *to arm* are derived. The preposition עַל obtains the meaning *according to* from the conception that when one thing lies in every part precisely *upon* another, it is conformable to it. The *mouth*, as the organ of speech, is here put, as it frequently is, for speech itself, or for *command*. תִּגַּשׁ § 271. 4. אִנְּבָל § 260. 2. *a.* פִּיךָ׃ § 233. *a.*

42. וַיָּסַר § 160. 3. טַבַּעְתּוֹ, royal edicts were authenticated by the king's signet-ring, the possession of which gave authority to act in the name of the monarch, Esth. 3 : 10. 12, 8 : 2. 10. רְבִד הַזָּהָב § 256, *the chain of gold* customary as a mark of distinction § 245. 3.

43. בְּמִרְכֶּבֶת § 241. 1. *b*, § 216. 2. *b*. הַמִּשְׁנֶה § 256, *the chariot of the second order*, or *the second chariot*, i. e. the one immediately following that of the monarch in state processions. אַבְרֵךְ, properly an Egyptian word, though assimilated in its orthography to abs. inf. Hiph. of בָּרַךְ which has a kindred sense § 94. *b*, see Gesen. Lex. וַיִּתֵּן properly expresses the abstract idea of the verb, but when it continues a narration it is modified in sense by the tense, number and person of the preceding principal verb, here by וַיַּרְכֵּב, *and he set him over*, etc. lit. 'there was a *setting him over*, etc.'

44. פַּרְעֹה *Pharaoh*, i. e. *the king*, as the word signifies in Coptic. לֹא־יָרִים וגו § 9. 1, *shall not raise his hand*, i. e. to perform any action, *and* (our idiom requires *or* § 287) *his foot*, i. e. to take a step. The expression is a proverbial one.

46. בֶּן־, see on 37 : 2. שְׁלֹשִׁים § 225. 1, § 251. 1 and 2. בְּעָמְדוֹ § 22. *a* (1), § 101. 3, *in his standing*, i. e. when he stood. וַיֵּצֵא a resumption after the intervening mention of Joseph's age, of the statement at the close of the preceding verse with a view to continue the narrative, see on 37 : 5.

47. הַשָּׁבַע § 256. לְקֻמָצִים § 101. 2. *b*, § 208. 3. *b*, *by handfuls*, the prep. properly signifies *according to*, see on לְמִינוֹ 1 : 11.

48. אֶת־כָּל־אֹכֶל § 270. *c*. 49. הַרְבֵּה § 175. 2. לִסְפֹּר § 22. *a* (5).

50. יֻלַּד § 275. 1, the marginal note לָמֶד קָמוּצָה *Kamets'd Lamedh* calls attention to the fact that the vowel of the ultimate is prolonged, though without a pause accent § 65. *b*, whence some have unnecessarily inferred that it is an abbreviated participle § 53. 2. *a*, § 93. *e*. תָּבוֹא § 157. 3, § 263. 1. *b*.

51. נַשֵּׁנִי § 169. 3, § 92. *c*, the form of the verb is assimilated to the noun, whose etymology is to be explained; the direct is substituted for the indirect quotation.

52. אֶפְרַיִם § 183. *c*, *double-fruitfulness* § 203. 5. עָנְיִי § 221. 5. *c*, § 62. 2. *b*.

54. וַתְּחִלֶּינָה § 141. 2 (p. 174).

55. לְכוּ § 151. 1, § 197. *d*, § 275. 2. *b*.

56. אֲשֶׁר בָּהֶם § 285. 1, *all in which* there was food.

57. וְכָל־הָאָרֶץ § 275. 2. *b*, *all the earth*, as we might say, 'everybody came.' General terms are necessarily limited by their application and the connection in which they are found. People came from all

quarters, not from the whole earth in its widest sense, of course, but from the entire region which under such circumstances would naturally look to Egypt for supplies. So ver. 54, *all the lands*, must mean *the* countries adjacent to Egypt, and with which the Hebrews were most familiar.

CHAPTER XLII.

1. לָמָּה § 231. 4. *a*. תִּתְרָאוּ § 80. 1 (3).

3. עָשָׂרָה § 250. 2 (3), § 251. 4.

4. אֲחִי § 215. 1. *e*. יִקְרָאֲנוּ § 179. 1. *a*.

6. הַהוּא § 30. 2, § 258. 2. וַיִּשְׁתַּחֲוּוּ־ § 82. 5, § 176. 1. אַפַּיִם § 274. 2. *e*.

7. קָשׁוֹת fem. in sense of neuter § 196. *a*.

9. לָהֶם *in reference to, respecting them.*

10. וַיְדַבֵּר Vav adversative § 287. 1.

11. נָחְנוּ § 71. *a* (1). The fact that they were all sons of one man was presumptive evidence that they were peaceful traders and not a band of adventurers or emissaries. לֹא־חָיִינוּ § 262. 2, *have not been* and are not now acting as spies § 266. 3. *a*.

12. כִּי־ *for* which after a negative is equivalent to *but*, 37 : 35, 39 : 9.

13. שְׁנֵים עָשָׂר § 224, *thy servants are twelve, we are brethren*, etc. הַקָּטָן § 260. 2 (2), comp. *minimus natu*. הַיּוֹם § 245. 3. *b*. וְהָאֶחָד *the* remaining *one* § 245. 3.

15. בְּזֹאת *by this*, see on 39 : 12. 14. חֵי § 215. 1. *d*, uttered as an exclamation, *the life of Pharaoh!* a formula of swearing, which in our idiom would require the preposition 'by.' אִם־ *if*, which in an oath obtains a negative sense. The complete form of the oath would be, 'God do so to me and more also *if you shall go forth*,' i. e. I swear that you shall not, etc., 1 Sam. 3 : 17. כִּי אִם־ *except by the coming*, see on 39 : 9. הֵנָּה § 235. 3 (4).

16. מִכֶּם prep. in partitive sense. וְאַתֶּם pron. expressed on account of the emphasis of the contrast with אֶחָד § 243. 1. תֵּאָסְרוּ § 109. 4. תֵּאָמֵת § 230. 3, indirect question § 283. 1; § 205. *b*. כִּי *that*, depending on the preceding form of oath, as if it were 'I swear *that*.'

17. יָמִים § 274. 2. *a*.

18. וְחָיוּ § 287. 1. יָרֵא, a verbal derivative taking a direct object, like the verb from which it is derived. הָאֱלֹהִים *the* true *God* § 246. 1. *a*.

19. אֲחִיכֶם, the article is omitted purposely, because the expression, contrary to the ordinary rule § 246. 2, is here indefinite, *one of your*

brethren, lit. 'one your brother.' Comp. ver. 33 הָאֶחָד, after a selection had been made of the one to be left behind. שֶׁבֶר רַעֲבוֹן const. of the object § 254. 9, *grain for the famine*, the latter being the object for which the former is provided. בָּתֵּיכֶם § 208. 3. *c.*

20. וּנְעַשֶּׂה־כֵּן, a summary statement in advance of what is, after a brief reference to another subject, related in detail from ver. 26 onward. See on 37 : 5.

21. אִישׁ, in distributive apposition with the subject of וַיֹּאמְרוּ. עַל־אֲחִינוּ *concerning*, lit. *upon* the subject of, see on 41 : 15. 32. צָרָה § 216. 1. *a* (1). בְּהִתְחַנְּנוֹ § 80. 1 (2), § 137, § 25. בָּאָה § 34.

22. —אֶל, see on 37 : 22. חָטָאתִי § 109. 3. *a*, followed by בְּ, indicating that wherein the sin is committed, *in* the matter of *the boy;* or the prep. may be used, as elsewhere after verbs of hostility, to indicate the object reached, and as it were penetrated by it, *sin against the boy*, see on 37 : 10.

23. הַמֵּלִיץ *the interpreter*, usual and necessary in the intercourse of Egyptians with foreigners § 245. 3. בֵּינֹתָם § 238. 1, § 220. 2. *a;* the singular form of this preposition is used with singular suffixes (except twice in the K'ri, Josh. 3 : 4, 8 : 11), and the plural form with plural suffixes, the fem. plural being mostly preferred when the suffix embraces both the objects the interval between which is spoken of, and the other forms when the objects are separately stated, and the preposition repeated before each. Comp. Gen. 26 : 28. Before nouns the singular form of the prep. is employed except in one passage, Ezek. 10 : 2. 6. 7.

24. מֵעֲלֵיהֶם *from over them*, with allusion to his position on an elevated seat above them; or as one projects over that beside which he stands, the idea of superior elevation may be merged, as it often is, in that of contiguity, and the meaning be *from by* or *from beside them* לְעֵינֵיהֶם *to*, when no motion is implied, becomes *at* or *in*, see on 2 : 18, hence *in their eyes* or *their sight.*

25. וַיְמַלְּאוּ Raphe § 27, with an indefinite subject § 243. 2, and a double object § 271. 1, § 273. 3, *and they filled.* כְּלֵיהֶם § 208. 3. *d.* וְלְהָשִׁיב, dependent upon וַיְצַו *and* he commanded *to restore.* The change of construction may have arisen from this order being addressed to a different person from those who fulfilled the preceding: and this may be still further intimated by the change of number in וַיַּעַשׂ to the 3 sing. indef. § 243. 2. כַּסְפָּם, the plur. denotes *pieces of silver.* אִישׁ, in distributive apposition to the preceding suffix, see on ver. 21, *their money*, viz. that of *each;* or, after the analogy of the relative, it may be connected with the suffix in שַׂקּוֹ, *into the sack of each*, see on 41 : 12. וְלָתֵת § 131. 4.

27. הָאֶחָד *the one*, distinguished as such in an enumeration, is of course *the first*, so that the cardinal is here practically equivalent to an ordinal It is not here added that the others made the same discovery, but we learn from 43 : 21 that they did : and this is not inconsistent with ver. 35. בְּפִי § 215. 2. *b*.

28. נִּשְׁתַּחֲוּוּ § 22. *a* (2), with אַל *they trembled unto*, i. e. turned tremblingly unto § 272. 3.

29. בְּנָיִן § 22. *b*. הַקָּטֹן from קָטֹן § 209. 1, § 196. *a*.

30. וַיִּתֵּן *he gave*, made, i. e. regarded and treated *us as*, etc.

33. הַנִּחַהּ § 160. 1. רָעָבוֹן *take the famine of your houses*, as if we were to say, *take the need of your houses*, i. e. what is necessary to supply it, comp. ver. 19.

34. כִּי בִנְיָמִן, see on ver. 12.

35. אִישׁ § 271. 4. *b*, *as for each, his bundle of money* § 256, see on 41 : 12.

36. עָלַי *upon me* as a burden, implying grief and care. אַתֶּם § 220. 1. *b* (3 pers.).

37. תְּנָה § 132. 1. 38. לְבַדּוֹ, see on 2 : 18.

CHAPTER XLIII.

2. בָּאוּ § 287. 2.

3. הֵעִד § 282, § 94. *a* (3 m. s.), *testified against us*, i. e. solemnly warned us : for the use of בְּ see on 37 : 10, 42 : 22.

4. נֵשֵׁךְ § 258. *b*. 6. לָמָּה § 231. 4. *a*. הֲרֵעֹתֶם § 136. 2.

7. לֵנוּ *in reference to, respecting*, see on 42 : 9. עַל־פִּי *according to* (see on 41 : 40) *the sound* or tenor, lit. mouth ; or the distinct sense of פִּי as a noun may be lost, as it not infrequently is, and the phrase signify simply *according to*. נֵדַע fut. relative to preceding pret. § 263. 1, *were we to know?* or, as the implied negative rests on the assumed impossibility, *could we know?*

9. הֲבִיאֹתִיו pret. in relation to the future, *if I shall not have brought him*, § 262. 1. וְהִצַּגְתִּיו § 144. 2, § 150. 4. וְחָטָאתִי § 287. 2, § 100. *a* (1), followed by לְ, see on 39 : 9. הַיָּמִים § 245. 5.

10. כִּי depends on שִׁלַּחְתָּה ver. 8, assigning a reason why the request to send Benjamin should be granted. לוּלֵא § 239. 2 (3). הִתְמַהְמָהְנוּ § 137, § 141. 2 (p. 175), pret. in relation to a past § 262. 1. כִּי־ depending on an ellipsis, 'the fact is *that*,' or 'I affirm *that*.' שַׁבְנוּ modified by the conditional particle לוּלֵא *we would have returned*. זֶה, used adverbially § 235. 3 (4).

11. מִזִּמְרַת prep. in partitive sense, *of the song of the land*, that

which is made the theme of song, its most celebrated productions; others explain the word in this place from a different signification of the root, *that which is cut* or obtained *from the land*, its productions.

12. וְכֶסֶף מִשְׁנֶה § 254. 6, *money of duplication*, may either mean 'double money,' comp. Ex. 16 : 22, as מִשְׁנֶה כֶּסֶף unquestionably does in ver. 15, or 'a duplicate parcel of money,' when it will be equivalent to כֶּסֶף אַחֵר ver. 22. That the latter is the meaning here is apparent from the separate mention of the 'money which was brought back.' בְּיֶדְכֶם § 221. 1. *a*; the sing. form of the noun is due to the special significance of the phrase, which does not mean literally *in your hands*, but in your possession or along with you, see on 37 : 21. חֲמוֹרֵיכֶם § 153. 1.

14. אֵל § 249. 1. *b*. שָׁכֻלְתִּי § 65. *a*, pret. in relation to a future § 262. 1, *when* (lit. *according to* the time *that* § 285. 2) *I shall have been bereaved, I shall have been bereaved*. If this results in my bereavement, it must be so: there is no avoiding it. Comp. John 19 : 22.

15. וּמִשְׁנֶה־כֶּסֶף § 24. 4, apposition of the quantity with the material § 253. 2, comp. 41 : 1. מִצְרַיִם is here the direct object of וַיֵּרְדוּ § 271. 2; it might with equal correctness have been מִצְרַיְמָה with He directive, 46 : 3. 4.

16. לַאֲשֶׁר § 285. 2. וּטְבֹחַ, the only example of Hholem with a ֫ gutt. imper. § 125. 1. בַּצָּהֳרָיִם § 203. 5, *the* well-known period of *noon* § 245. 3.

17. בֵּיתָה § 256. *d*. 18. בֵּית § 273. 5. וְלֻקַּחַת § 132. 2.

19. פֶּתַח § 274. 2. *b*. 20. בְּי § 240. 2.

21. וַנִּפְתְּחָה § 99. 3, the apodosis may begin here or with וְהִנֵּה § 287. 2. בְּמִשְׁקָלוֹ, the precious metals were weighed, not coined.

26. וַיָּבִאוּ, the marginal note א דגושׁ *dagheshed Aleph* calls attention to the point in this letter, which is commonly explained as Mappik § 26. וַיִּשְׁתַּחֲוּוּ־ § 176. 1.

27. וַיִּשְׁאַל, followed by לְ both before the person *to* whom and the subject *to* which the question was directed. חֲשָׁלוֹם used absolutely to indicate condition, *in health* § 274. 2. *e*; there is no need of assuming it to be an adjective. הַזָּקֵן § 249. 1, *your old father*.

28. וַיִּקְּדוּ § 141. 1 וַיִּשְׁתַּחֲוּוּ § 46. 29. וַיְחִי § 61. 1, § 141. 3.

30. הַחֲדֶרָה *to the inner apartment*, or it may mean *to his chamber* § 245. 3. *a*. שָׁמָּה *thither* is used, when previous motion is implied, even though this is not expressed by the immediately preceding verb, *wept* on coming *thither*, where our idiom requires 'wept there.'

32. The laws of caste in Egypt forbade promiscuous intercourse with foreigners, Herod. 2. 41; and Joseph, who was allied to the priestly caste, ate separately from the other Egyptians. יוֹסֵף § 88 (2 and 3

m. pl.), § 263. 3. תּוֹעֲבָה not merely offensive, but an object of religious abhorrence.

33. וַיִּתְמְהוּ, followed by אִישׁ § 272. 3, expressed their wonder *to* one another by looks or words.

34. וַיִּתֵּן § 260. *a*. מַשְׂאֵת § 215. 1. *b*. יָדוֹת *handfuls*, hence equal parts, *five times;* יָדַיִם would mean *hands*, the fem. plur. is commonly used for the derived senses § 203. *a*. וַיִּשְׁכְּרוּ, drank to satiety, as much as they wanted, not necessarily to intoxication, though the word is often so used, comp. Hag. 1 : 6.

CHAPTER XLIV.

1. צִוָּא § 271. 1, § 273. 1. שְׂאֵת § 131. 4, without לְ, but see לֶאֱכֹל 43 : 32, § 267. *b*.

2. גְּבִיעַ § 256. כֶּסֶף const. of object § 254. 9, *his money for grain*, comp. on 42 : 19. כְּדֶבֶר § 22. *a* (5). הִגֵּד § 92. *c*.

3. אוֹר § 82. 1. *a* (3), § 156. 2.

4. וְהִשַּׂגְתֶּם § 100. 1. לָמָּה § 231. 4. *a*.

5. זֶה *this*, assuming the presence of the cup, and their knowledge of what he referred to. יִשְׁתֶּה § 263. 4, with בְּ, a person being said 'to drink *in* a cup,' because he drinks what is in it. נַחֵשׁ abs. infin. § 92. *d*. חַכֹּתֹם § 141. 2 (p. 174).

7. יְדַבֵּר § 263. 2, *why will my lord speak*, the thought being directed not only to the fact that he has just spoken in this manner, but to his probable persistence in it. חָלִילָה § 219. 1. *a*, lit. it is *unto profane to thy servants from doing*, we esteem it utterly profane and detestable, so that we would not do. The idiomatic phrase may perhaps be best rendered in English, 'far be it from thy servants to do.' מֵעֲשׂוֹת, the prep. in its negative sense before an infin. *away from doing*, i. e. so as not to do.

8. כֶּסֶף, indefinite § 248. נִגְנֹב fut. to preceding pret. § 263. 1, *how should we* after that steal.

9. וָמֵת § 156. 2, § 287. 2. וְהָיֶה with לְ twice, comp. 1 : 29. לַאדֹנִי § 231. 3. *a*.

10. עָבֶד § 65 (1), the marginal note is abbreviated for קָמֶץ בְּזָקֵף קָטֹן *Kamets with Zakeph Katon*, § 9. 1. וְאַתֶּם, emphatic contrast § 243. 1.

12. בַּגָּדוֹל § 260. 2 (2), *in* or *at the eldest*, comp. in Lat. *maximus natu*. הַחֵל § 140. 5.

13. שִׁמְלֹתָם § 220. 2. *a*. 14. וַיָּבֹא § 276. 1. עִירָה § 236. 2.

16. מַה־ pron. used adverbially § 235. 3 (4). נְדַבֵּר § 82. 5, § 96. *b*. הָעָוֹן § 236. 1. אֲשֶׁר . . . פָּרָדוֹ § 285.

17. לְשָׁלוֹם, *in peace*, comp. 2 : 18, 37 : 4.

18. בִּי § 240. 2. בְּעַבְדֶּךָ prep. expressive of hostility, *against*, see on 37 : 10. כִּי assigns the reason why he deprecated Joseph's anger. כְּמוֹךָ כְּפַרְעֹה, strictly *like thee like Pharaoh*, thou art like Pharaoh in authority.

20. מֵת pret. or part. § 156. 2. אֲהֵבוֹ § 262. 2, *has loved him*, with the implication that he still does so.

22. וְעָזַב, lit. *and he will leave his father and he will die.* It is put in the form of an affirmation that he would do so, and this result would follow, the implied condition being if the father's inability to part with his son were disregarded.

23. תֹּסִפוּן § 150. 2, § 269. *a.*

27. אַתֶּם יְדַעְתֶּם § 262. 2, the pronoun emphatic § 243. 1, *you know yourselves.*

28. הָאֶחָד § 245. 3. טָרֹף § 282. *a.*

29. וּלְקַחְתֶּם pret. with Vav conv. has its signification here determined by the immediately preceding חָזָה § 265. *b*, *and* now *ye are taking*, etc.

32. כִּי refers generally to what precedes, and assigns the reason why Judah in particular was so urgent in the matter. I speak as I do, *for*, etc. עָרַב *pledged the lad from with my father*, i. e. obtained him from my father by the pledge or security which I gave.

33. תַּחַת, primarily *under;* then, as one thing coming in under another removes it and takes its place, *in place of*, *instead of.*

34. פֶּן depends on the implied answer to the preceding question, I cannot go up *lest*, etc. אֶרְאֶה with בְּ, *gaze upon*, is stronger than with the direct object, when it means simply *see.* The prep. denotes that the sight not only falls upon the object, but remains fixed, rests *in* it, see on 1 : 4, 3 : 3.

CHAPTER XLV.

1. לְכָל *in reference to all*, he could not maintain a self-restraint such as had regard to bystanders. עָלָיו *by him*, see on 42 : 24. מֵעָלָי *from by me*, or עַל may retain something of its original force, *from upon me*, their presence being represented as burdensome and lying as an oppressive load *upon* him, comp. 42 : 36. בְּהִתְוַדַּע § 150. 3.

2. וַיִּשְׁמַע § 197. *d*, § 275. 2. *b.* 4. אֹתִי . . . אֲשֶׁר § 285. 1.

5. בְּעֵינֵיכֶם *let it not burn in your eyes*, i. e. let not anger be kindled there. Anger is here and 31 : 35 spoken of as manifesting itself in the eye.

6. זֶה, used adverbially § 235. 3 (4), see 43 : 10. אֲשֶׁר, see on 39 20, 40 : 13. חָרִישׁ § 185. *a.* וְקָצִיר׃, Vav used after a negative disjunctively, *or* § 287. 1.

7. וּלְהַחֲיוֹת followed by לְ § 272. 2. *a*, *to preserve life to you.* לִפְלֵיטָה § 207. 1. *c*, the fem. may be used as an abstract, *unto a great deliverance*, or as a collective § 198, *unto a large escape*, so that not a mere fraction but a numerous body might escape this peril.

8. אַתֶּם, pronoun expressed because of the contrast with the following הָאֱלֹהִים § 243. 1. כִּי, *for*, after a negative equivalent to *but*, see 42 : 12. לְאָב. Pharaoh had the highest regard for him, was guided entirely by his counsels, and had entrusted the supreme management of everything to him. מֹשֵׁל followed by בְּ, see on 1 : 18.

9. רְדָה § 148. 3. 10. וְחָיִיתָ § 100. *a* (1), § 276. 1.

11. וְכַלְכַּלְתִּי § 154. 3. שָׁנִים § 253. 2.

12. רֹאִים § 259. 2, § 278. פִּי, אֲחַי, § 220. 1. *c.* חֻמְדַּתֵּר is the subject and פִּי the predicate, *the* mouth *speaking to you is my mouth.*

15. וַיְנַשֵּׁק with the direct object, or more commonly, as here, with לְ § 272. 2. *a*, *gave a kiss to, etc.*

16. בֵּית § 274. 2. *b.* 18. וְאִכְלוּ *eat ye ;* the imper. is permissive

19. צֻוֵּיתָה § 86. *b* (2 m. s.), § 262. 2, *thou art charged* to say to them, etc.

20. וְצַר־לָכֶם, see on 37 : 21 ; pity like other emotions expresses itself in the eye, comp. ver. 5. אַל־ see on 37 : 22. תָּחֹס § 153. 5, § 157. 3, *to have compassion upon, spare*, followed by עַל, since the act proceeds from a superior and reaches down *upon* an inferior. הִוא׃ § 258. 2.

21. וַאֲעַשְׂרֵם־כֵּן, preliminary statement of what is more fully described in detail from ver. 25 onward, comp. 42 : 20. וַיַּעַשׂ continues the narration according to the succession of ideas in the mind of the writer, though it is not subsequent in the order of time to the statement of the preceding clause, see on 2 : 8. 19. עַל־פִּי *according to the command of*, see on 41 : 40.

22. לָאִישׁ in distributive apposition to לְכֻלָּם ; when אִישׁ is used in the sense of an indefinite pronoun it rarely receives the article. Where it does receive it, as here and 1 Sam. 26 : 23, 1 Kin. 8 : 39, Prov. 20 : 3. 17, the article has its generic or universal force § 245. 5, 'a suit of clothes *to the man*' throughout the entire company, i. e. to each person. חֲלִפוֹת *changes*, i. e. a suit ; the plur. is used with reference to the different articles composing the dress, for each of which a change was furnished. שֶׁלֶשׁ § 251. 1. *a.* מֵאוֹת, supply 'shekels,' as that was the most familiar denomination § 251. 2. *c ;* so 'a million of money' would mean dollars in America and pounds sterling in Great Britain. כֶּסֶף § 253. 2.

23. בְּזֹאת. Some refer the pronoun to what precedes, *like this*, i. e. the same as he had given his brothers, and in addition ten asses, etc. As, however, there is no conjunction before עֲשָׂרָה, it is more natural to refer זֹאת to what comes after, as in vs. 17. 19, so that *like this* is equivalent to 'as follows.' מִשּׁוּב prep. in partitive sense.

24. אַל־תִּרְגְּזוּ, see on 37 : 22, Ges. renders *tremble not, be ye not timid*, but the ordinary meaning of the word yields a more suitable sense, *be not angry*, do not get into angry altercation with each other as to the part which you respectively took in this crime against me as well as against my father.

25. וַיָּבֹאוּ § 271. 2.

26. וְכִי־ *and that* depends upon לֵאמֹר, and marks a transition from the direct to the indirect mode of citation. מִשָּׁל with בְּ, see ver. 8. וַיִּפָּג § 153. 5, *was benumbed*, remained cold and without emotion, or perhaps stunned by the intelligence which he was unable to credit. הֶאֱמִין followed by לְ before the person or thing *to* which faith is given.

27. לְעֵשָׂו § 131. 4.

28. וְיִשְׂרָאֵל. Although the names Jacob and Israel are often used interchangeably as simple equivalents, there appears to be a significance in putting this language in the mouth of prevailing *Israel*, 32 : 28. אֲמוּתִי § 263. 1. *b*.

CHAPTER XLVI.

1. וַיָּבֹא § 276. 2. בְּאֵרָה § 256. *d*. וַיִּזְבַּח, in memory of the divine covenant there made with Isaac, and probably upon the altar which Isaac had built, 26 : 23—25.

2. בְּמַרְאֹת, indefinite plur. though one only is intended, see on 37 : 8.

3. מֵרְדָה § 144. 3, § 148. 2, the prep. מִן usual after verbs of fearing may be explained as indicating the source *from* which the fear proceeds, or that *from* which the fear would incite to flee. Upon the latter hypothesis מִן would here have a negative sense before the infin. *away from going down*, i. e. so as not to go down, see on 44 : 7.

4. אָנֹכִי emphatic § 243. 1. אֲעַלְךָ § 169. 3. עָלֹה 282. *a*, the emphasis of the repetition is increased by the unusual position of the infin. which here stands after instead of before the finite verb, and by the particle גַּם which implies accession, *I will bring thee up, yea, bring thee up*. וְיוֹסֵף, the subject stands emphatically before the verb § 270. *a*. יָשִׁית וגו *shall put his hand upon thine eyes*, pay the last tribute of affection by closing the eyes in death.

5. אֹתוֹ § 276. 2.

EXODUS. CHAPTER XX.

2. ס The sections of the Masoretic text were doubtless intended to distinguish the several commandments, though it is remarkable that the division thus indicated agrees neither with that of the ancient Jews represented by Josephus and Philo, nor with that which prevails among the modern Jews. The former, like the majority of the Christian fathers and the Reformed Churches of the present day, regarded the prohibition of idolatry, ver. 3, as the first commandment, that of image-worship, vs. 4–6, the second, and under the tenth they included the whole of ver. 17. The latter find the first commandment in ver. 2, though it has not the form of a command, combine the prohibition of idolatry and image-worship, vs. 3–6, as the second, and include the whole of ver. 17 in the tenth. The sections of the text, on the contrary, agree with the division of Augustine, which after him became current in the Latin church, and was retained likewise by Luther. According to this the first commandment, vs. 2–6, prohibits both idolatry and image-worship, no distinction being made between offences against the unity of God and against his spirituality; and two commandments are devoted to the sin of coveting, ver. 17, though this is attended with the inconvenience of creating a distinction in things fundamentally identical, and is moreover precluded by a variation in the order of the clauses in Deut. 5, where the decalogue is repeated.

The פ after ver. 7 indicates a wider separation than ס (see on Gen. 1 : 5), and is perhaps designed to mark the limit of the first table, a more equable division of the matter being attained thus than by dividing at any other point.

This passage is provided with a double system of accents, § 39. 4. *a*, one having relation to its division into verses and the other into commandments. Thus vs. 2–6 are accented both as separate verses and as forming together one paragraph: so also vs. 8–11. And the sixth, seventh, eighth, and ninth commandments (according to the ordinary reckoning), are accented both individually and as forming together a single verse; they are so numbered in Deut. 5, though the common enumeration in Ex. 20 makes them four distinct verses. Where the limits of the verse and of the commandment are identical, as in the third, ver. 7, and the fifth, ver. 12, the two systems of accents coincide and are reduced to one. In ver. 17 there is but a single series of accents, its first clause having no separate accentuation to distinguish it as a complete commandment; the ס in this verse is also omitted in many manuscripts and in a few printed editions.

When considered as one paragraph, vs. 2–6 are divided into three clauses, § 36. 1, the first ending at חָעֲבָדֵם, ver. 5, and the second at לְשֹׂנְאָי, ver. 5. The Segholate clause is subdivided at לָאָרֶץ, אֲשֶׁר־בַּשָּׁמַיִם. and תְּמוּנָה, ver. 4, פָּנָי, ver. 3, עֲבָדִים and אֱלֹהֶיךָ, ver. 2. In the second clause both the subdivisions and the immediate antecedents of Athnahh coincide with the accents before Silluk, which marks the last clause of ver. 5 taken by itself. The third or Silluk clause is subdivided at לְאֲלָפִים. Returning to the two subdivisions of the first clause in ver. 2, the Zakeph Katon of the first is preceded by Munahh and Pashta, the R'bhia of the second by Munahh and Geresh, and this by Kadhma, T'lisha K'tanna and Munahh. This same verse, when accented separately, consists of two clauses, the first ending at אֱלֹהֶיךָ, which is preceded by Munahh and Tiphhha, while ׃ עֲבָדִים is preceded by Merka and Tiphhha, and this by Merka and T'bhir, and this by Darga. In most editions, though not in all, עֲבָדִים has an Athnahh additional to the two accents already explained. This indicates a paragraph of two clauses, of which the first is ver. 2, and the second ver. 3, and consequently represents the ordinary Reformed view of the length of the first commandment.

3. לֹא־, this may either be joined by Makkeph to the following word and receive Methegh, or it may receive Munahh whether as the second conjunctive before T'bhir or as the fourth before Geresh. יִהְיֶה § 275. 1. ׃ עַל־פָּנָי § 39. 4. *a*, *upon my face*, i. e. before me, an act performed in the presence of another being said to be upon his face, just as we speak of anything adjacent in a lateral direction as '*upon* one's side' or '*upon* his right or his left hand.' Others give to *face* here the sense, which it sometimes has, of *person* or *self*; עַל־פָּנַי will then mean either *above me*, or *besides me*, the preposition denoting something superadded.

4. תַּעֲשֶׂה־ § 243. 2, may either be followed by Makkeph or have one of the conjunctives by which it is accompanied; in the former case the following ל will have Daghesh forte conjunctive, in the latter it will remain without it, as is indicated by the Raphe § 27. וְכָל־ § 256. *c*, see on Gen. 45 : 6. אֲשֶׁר is not a second object of תַּעֲשֶׂה § 273. 3, *make an image or any form* of God (out of) *that which is*, etc. but has תְּמוּנָה for its antecedent. מִמַּעַל, מִתַּחַת, see on 1 : 7.

5. תִּשְׁתַּחֲוֶה § 111. 3. *a*. שִׁלֵּשִׁים § 207. 1. *a*, that the second generation, though not explicitly mentioned, is not to be excluded, is both obvious in itself and apparent from 34 : 7. ׃ לְשֹׂנְאָי § 102. 3, *in reference to those hating me*. This law of divine retribution holds in regard to God's enemies, who are regarded as perpetuating from generation to generation an organized opposition to the divine government, and thus

as justly liable for the sins of their predecessors which they justify and increase by accessions of their own. The links of this fatal connection can only be broken by leaving the ranks of those who 'hate' God, and becoming allied to those who 'love' him.

6. לַאֲלָפִים *to thousands*, not contemporaneous individuals merely, but counted down the line of descent, i. e. so many generations, as appears both from the contrast with the preceding verse and from the parallel expression in Deut. 7 : 9. וּלְשֹׁמְרֵי § 254. 9. *b.*

7. תִּשָּׂא *thou shalt not lift up the name of Jehovah thy God to vanity* or *falsehood*, i. e. bring it into connection with what is false, or as the 'lifting up' intended is by means of the voice, the verb may be translated *thou shalt not utter*. לַשָּׁוְא § 16. 1, the article before an abstract noun in a universal sense § 245. 5.

8 זָכוֹר § 268. 2. The trifling differences in the text of the commandments in Exodus and in Deuteronomy are no disparagement to the accuracy of either book. Exodus gives us doubtless an exact transcript of the tables of stone upon which they were engraved. Deuteronomy contains the law as reiterated and enforced by Moses in his address to the people, in which case it is natural to expect less regard to verbal precision than to the substantial meaning. Accordingly in Deut. 5 : 12 שָׁמוֹר *observe* is substituted for זָכוֹר *remember*, and this latter word is reserved to introduce the special consideration which is there urged for the observance of the Sabbath: "And remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." This is not inconsistent with the appointment of the Sabbath to commemorate the rest of God after the work of creation. In conformity with this grand ideal, man weekly finishes his toil and enters into rest, the rest which God has appointed, a type and foretaste of the ultimate release which God is preparing for him in communion with himself. The release from Egyptian bondage was a preliminary realization of this great sabbatic idea, and a fresh type and pledge of the final consummation. It affords a fresh reason, therefore, and one of peculiar force to Israel, why the Sabbath should be faithfully kept. It is accordingly quite appropriate, in the address of the lawgiver to the people, while the law itself as engraved on stone presents a motive more in accordance with its universal and perpetual obligation. The other variations are still more unimportant, and consist of the insertion or omission of the conjunction וְ *and;* the substitution of one word for another which is synonymous, as שָׁוְא for שֶׁקֶר *falsehood* in the ninth com-

mandment, תְּחַאֲוֶה for תַּחְמֹד *desire* or *covet* in the tenth; a rhetorical amplification, as in both the injunction and the promise of the fifth, the insertion of ox and ass along with cattle, as well as of the clause 'that thy man-servant and thy maid-servant may rest as well as thou' in the fourth, and of field after house in the tenth; and the alteration in the order of the clauses of the tenth, the importance of which in the question of the proper division of the commandments has been already adverted to, see on ver. 2.

Considered as one paragraph, vs. 8–11 are divided into three clauses, the first ending with מְלַאכְתֶּךָ ver. 9, and the second with חַשְּׁבִיעִי ver. 11. The first clause is subdivided at לְקַדְּשׁוֹ ver. 8. The second at אֱלֹהֶיךָ, בְּשַׁעְרֶיךָ, מְלַאכְתָּה, וּבִהֶמְתֶּךָ, וְגִרְךָ, ver. 10, besides the subdivisions in ver. 11, in which the two systems of accentuation coincide.

9. יָמִים § 274. 2. *a.* מְלַאכְתֶּךָ׃ § 214. 1. *b*, § 221. 2. *a.*

10. וְגֵרֶךָ, the article omitted before the noun, though retained before the adjective § 249. 1. *c*, or more probably the noun is in the construct, see on Gen. 2 : 3. לַיהוָה § 231. 3. *a.* תַּעֲשֶׂה § 276. 1 and 3. וּבִתֶּךָ § 221. 2. *a.* וַאֲמָתְךָ § 211. *a.* בִּשְׁעָרֶיךָ׃, used not of private dwellings but of the gates of public edifices or of cities : here of course the latter.

11. נָיַח § 157. 3. 12. יַאֲרִכֻן § 79. 2, § 88 (2 and 3 m. pl).

16. בְּרֶכֶךָ, see on Gen. 37 : 10.

18. רֹאִים § 275. 2 *see* in the wide sense of *perceive*, used of objects some of which addressed themselves to a different sense than that of sight, comp. Gen. 2 : 19, 42 : 1. עָשָׁן predicate § 273. 4. וַיַּרְא § 275. 2. *a.* וַיָּנֻעוּ, see on Gen. 1 : 7, 37 : 18.

20. לְבַעֲבוּר, when the infin. with בַּעֲבוּר takes לְ, this may either precede the particle, 2 Sam. 14 : 20, 17 : 14, or follow it, 1 Chron. 19 : 3. נַסּוֹת *to try you*, i. e. as explained in the following clause, whether you can thus be made to fear him and avoid sin. עַל־פְּנֵיכֶם, see on ver. 3, that *his fear* § 254. 9 *may be before you*. This may mean either that the fear of God may be inspired by the spectacle transacted before you, or that his fear may be the thing to which you look in all your conduct, and by which you are guided, comp. Ps. 36 : 2. לְבִלְתִּי, see on Gen. 3 : 11, commonly followed by the infin., only in a few instances, as here, by the finite verb. תֶּחֱטָאוּ׃ § 112. 4.

21. נִגַּשׁ § 80. *a* (3). הָעֲרָפֶל § 193. *c.*

JUDGES. CHAPTER XIII.

1. וַיֹּסִיפוּ § 150. 2 (p. 181), § 269. *a.* הָרַע generic article § 245. 5. *a.* LXX τὸ πονηρόν. The recurrence of the same phrase at the beginning

of each section of this book, 2:11, 3:7. 12, 4:1, 6:1, 10:6, affords a strong incidental proof of unity of authorship. בְּעֵינֵי *in the eyes of*. that which was evil in his view, as judged of by him. בְּיַד־ *into the hand of*, i. e. into their power. The noun is singular on account of its secondary sense in this phrase, see on Gen. 37:21. The prep. בְּ properly means *in;* it retains this sense after a verb of motion, denoting that the thing spoken of not only comes *to* a particular place, but remains *in* it. פְּלִשְׁתִּים, commonly, as here, without the article, because *Philistim*, Gen. 10:14, is the proper name of the nation, like Israel, Edom, Amalek. It is in this plural form rarely used as a Gentile derivative, so as to receive the article § 245. 5. *a*, thus הַפְּלִשְׁתִּים, 2 Sam. 5:19, 2 Chron. 21:16, 26:6. אַרְבָּעִים § 251. 1 and 2. שָׁנָה § 274. 2. *a*. These forty years extend beyond the life of Samson to the decisive victory gained over the Philistines at Mizpeh by Samuel, 1 Sam. 7:13.

2. Marg. note הַפְטָרַת נָשֹׂא, *Haphtarah of* נָשֹׂא, i. e. here begins the Haphtarah or lesson from the prophets corresponding to or to be read in connection with the Parashah or lesson from the law beginning Num. 4:21, and called נָשֹׂא, because this word occurs near the commencement of it. אֶחָד § 248. *a*. מִצָּרְעָה, a town originally assigned to Judah, Josh. 15:33, but subsequently transferred to Dan, Josh. 19:41. עֲקָרָה. The supernatural circumstances connected with the birth of Samson, as with that of Isaac, of Samuel, and of John the Baptist, make more conspicuous the fact that he was not a product of nature but a gift of divine grace, in this a type of the great deliverer whose birth was supernatural in a still higher sense.

3. מַלְאַךְ־יְהוָה § 246. 3, not *an angel*, but *the angel of Jehovah*, who repeatedly appears in the Old Testament as the messenger of Jehovah, and yet is expressly identified with Jehovah, ver. 22, Ex. 3:2. 4, 23:20. 21, Judg. 6:12. 14. וְהָרִית § 16. 1, the sense of the pret. with Vav conv. is determined by its being a sequence of the present indicated by הִנֵּה § 265. *b*.

5. וְיֹלַדְתָּ part. with the inflection of the pret. § 90 (2 f. s.). נְזִיר *consecrated to God*, const. before the object § 254. 9, and hence not necessarily definite § 249. 1. *b*, *a Nazarite unto God*. יָחֵל § 135. 2. Samson only *began* what was reserved for Samuel, Saul and David to complete.

6. אִישׁ הָאֱלֹהִים, *the man of God*, the person of whom she speaks is clearly defined in her own mind, and in the vividness of her impressions she speaks as though he were also known to her husband. נוֹרָא § 266. 1. שְׁאֵלְתִּיהוּ § 119. 2. אֵי־מִזֶּה § 75. 2, *from what* place? *whence?*

הִנֵּא, the indirect quotation, which in Hebrew is much less frequent than the direct.

8. בִּי § 240. 2, see Gen. 43 : 20, 44 : 18. אֲדוֹנָי § 199. *c*, § 201. 2 הַיִּוָּלֵד Pu. pret. § 93. *b*, signifying a past in relation to the preceding future § 262. 1, with the art. in the sense of the relative pron. § 245. 5. *b*, *who shall have been born.* Others explain it as an abbreviated Pu. part. for הַמִּיוּלָּד § 93. *e*. Marg. note *the* ל *with Daghesh.*

9. וַיִּשְׁמַע with בְּ as other verbs of sense, see on Gen. 3 : 3, implying the intimate contact of the sense with its object. אֵין, see on Gen. 40 : 8.

10. בַּיּוֹם, not *to-day*, which would be הַיּוֹם without the prep. § 245. 3. *b*, but *in the* well known *day*, or as we should say, 'the other day.'

11. אָנִי *I* am. As there is no word in Hebrew answering to 'yes,' an affirmative answer is mostly given by means of the personal pronoun, Gen. 27 : 24, 1 Kin. 18 : 8, or by repeating the verb contained in the question, 1 Sam. 23 : 11. 12.

12. יָבֹא § 97. 2. *b*, § 275. 1. מִשְׁפַּט הַנַּעַר וּמַעֲשֵׂהוּ. Gesenius, Lex. under מִשְׁפָּט translates, *what will be the manner of the child* (i. e. what sort of a child will he be) *and what will he do?* But it is plain both from Manoah's prayer, ver. 8, and from the angel's answer, vs. 13, 14, that the question relates not to the appearance and actions of the child, but to the duty of the parents. The true rendering, therefore, is, *what is the judgment of the child*, const. of object § 254. 9, the law or requirement respecting him, *and the treatment of him*, suf. denoting the object, what must we do to him, or even before his birth in relation to him?

16. אֹכַל § 111. 2. *b*, with בְּ in a partitive sense, *eat in* or *into thy bread*, i. e. eat of it. כִּי *for* is connected with ver. 15, and explains how Manoah came to make such a request.

17. מִי *who* § 75. 1 is used because the reference is to a person, though מָה *what* might have been expected and actually occurs elsewhere in the like connexion, Gen. 32 : 28, Prov. 30 : 4. כִּי־ assigns the reason for asking after his name, which is presented not conditionally but in the form of an assertion, comp. Gen. 44 : 22, *for thy words shall come to pass and we will honour thee.* דְּבָרֶיךָ, marg. note יתיר י *Yodh superfluous*, so that the K'ri is דְּבָרֶךָ, agreeing in number with the verb § 48, while the K'thibh דְּבָרֶיךָ does not § 275. 1, comp. ver. 12.

18. תִּשְׁאַל § 263. 2, with לְ of the subject respecting which the inquiry is made, see on Gen. 40 : 27, 43 : 7, *why* is *this* that *thou wilt ask in respect to my name?* The state of mind, from which the question proceeded, still continued, and it was liable to be asked, until it should

be answered, comp. Gen. 44 : 7. וְחָנֹא, marg. note, abbreviated for נוֹסָחָאוֹת אַחֲרִינָן בְּמַסֹרֶת, *other copies with Makkeph*, in some editions וְחָנֹא instead of having a disjunctive accent is joined by Makkeph to the following word. ׃ פֶּלְאִי, marg. יַתִּיר א *Aleph superfluous*, so that the K'ri is ׃ פִּלְאִי, the pausal form § 65 (3) of פֶּלֶא I. 1. from פלא root § 184. *b*. cognate and equivalent to the לֹא noun פֶּלֶא, comp. Is. 9 : 5. The K'thibh is פַּלְאִי, an adj. derived from the preceding noun § 184.

19. וּמַפְלֵא subject omitted § 243. 1, *making marvellous to act*, i. e. acting marvellously § 269. *a*, see on Gen. 2 : 3. ׃ רֹאִים § 276. 3, in respect to the repetition in the following verse, see on Gen. 37 : 5.

20. הַמִּזְבֵּחַ. As there is no mention of the construction of an altar, doubtless the rock, ver. 19, upon which the offering was made is so called. The sacrifice of Manoah has sometimes been represented as a violation of the laws of the Pentateuch regarding the priesthood and the sanctuary. It is so only in appearance, however, not in reality. It was prescribed, Lev. 17 : 3—7, Deut. 12 : 5—14, that sacrifices should be offered only at the sanctuary, because there God ordinarily manifested himself; and he could be acceptably approached only through the appointed intervention of the priesthood, Num. 3 : 10, 16 : 40. But if God in an extraordinary way manifested himself in any other place, that became for the time a sanctuary: and if he appeared to any man without the intervention of the priesthood, that constituted him for the time a priest, and was his warrant for paying his worship directly without the aid of those officially appointed for the purpose. This extraordinary investiture, however, lasted only while the cause to which it was owing continued. While it was no violation of the law for Manoah to act as he did under the circumstances, it would have been sinful for him to have arrogated to himself thenceforward the functions of the priesthood, or to have established a permanent worship at the altar thus signally honoured.

21. לְהוֹדִיעַ § 172. 2, § 173. 2.

23. לָקַח pret. conditioned by the preceding clause, *he would have taken* § 262. 1. הֶרְאָנוּ § 175. 1. וְכָעֵת *at the time*, i. e. at this time § 245. 3. *b*, see on Gen. 39 : 10.

25. וַיָּחֶל § 140. 5. לְפַעֲמוֹ § 119. 3. בְּמַחֲנֵה־דָן, so named from the circumstance related 18 : 12, and which occurred in the early settlement of the land, 18 : 1, Josh 19 : 47, long before the time of Samson, so that there is no anachronism in the mention of this name here. This was in the vicinity of Samson's residence ver. 2, and of the place of his burial, 16 : 31. Marg. note abbreviated from עַד בָּאן lit. *until so*, i. e. thus far. This marks the limit of the lesson beginning at ver. 2.

CHAPTER XIV.

1. תִּמְנָתָה § 196. *b*, § 219. 1. He local remains even after the prep. בְּ § 219. 1. *a*, and in ver. 5 after a noun in the const. כַּרְמֵי תִמְנָתָה *vineyards at Timnath.* In Josh. 19 : 43 the vowel termination is added merely to prolong the name, without reference to its local or directive force § 61. 6. *a*. It lay southwest of Zorah, in the direction of the plain of the sea-coast, and hence Samson 'went down' to Timnath, and 'went up' as he returned.

2. The marriage contract was usually made by the parents, Gen. 21 : 21, 24 : 3, etc., 34 : 4. 6. קַחוּ־ *take*, the verb which is commonly used in speaking of matrimonial alliances, *her to* (or *for*) *me to wife*, the prep. implying a transition from one state *to* another, comp. Gen. 1 : 29.

3. וַיֹּאמֶר § 276. 1. עַזְמָיו § 275. 6, the father and mother are represented as speaking separately. לְקַחַת § 132. 2. יְשָׁרָה § 262. 2, *she has been* and still is *right*, approved, pleasing.

5. וַיֵּבֶא § 276. 2 and 3. כְּכַפִּיר אֲרָיוֹת § 208. 3. *d*, comp. גְּדִי עִזִּים 13 : 15. 19.

6. הַגְּדִי, generic article § 245. 5. *d.*

8. מִיָּמִים *from*, indicating separation in point of time, i. e. *after days*, an indefinite period, see on Gen. 41 : 1. בְּגוִיַּת *in the body*, i. e. the skeleton, to which jackals and birds of prey would reduce it in a very short time. The attempt has been made to fasten upon the sacred writer the notion once prevalent among the Greeks and Romans that bees were bred by a putrefying carcass, Virg. Georg. 4. 299, etc. But his language suggests nothing of the kind. A parallel more to the purpose is Herod. 5. 114, the swarm of bees which took possession of the skull of Onesilus and filled it with a honeycomb.

9. הָלוֹךְ וְאָכֹל § 282. לָהֶם § 276. 3.

10. רַעֲשָׂה § 263. 4. הַבַּחוּרִים § 210. *a.*

11. שְׁלֹשִׁים § 251. 2. *b.* בְּרָאוֹתָם § 102. 3, *they*, the parents or friends of his wife, who are suggested by the context, though not expressly mentioned : for use of prep. see on Gen. 39 : 10.

12. שִׁבְעַת § 251. 4, § 274. 2. *a.*

13. וּנְתַתֶּם § 287. 2. אֹתָם § 243. 1.

14. The lion which sought to devour Samson, the representative and champion of Israel, was slain, and out of his carcass came sweetness and food. The riddle, like the incident which gave occasion to it, had a latent meaning for the Philistines and for every other foe, whether of the people of God or of the great captain of their salvation.

15. הַשְׁבִיעֵי The rise of various readings from supposed difficulties

is well illustrated by the fact that several ancient versions here substitute *fourth* הָרְבִיעִי for *seventh*, so the LXX, ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ. Doubtless they began their urgency as soon as they abandoned the hope of discovering the solution for themselves, but on the seventh day they enforced their request with the threat here mentioned. בָּאֵשׁ *with fire* § 245. 5, for the prep. see on Gen. 39 : 12. 14. הַלְהַרְשֵׁנִי Pi. inf.; some editions omit Methegh converting into the Kal inf., though Yodh is nowhere else retained in that form.

16. אַגִּיד § 284.

17. שִׁבְעַת § 251. 4 *the seven days*, i. e. the rest of the seven days from the time that the solicitation was first made of her, as in Josh. 4 : 14 'all his life' for 'all the rest of his life.'

18. יָבֹא § 263. 1. *b; to go in* applied to the sun is *to set*, as *to go out* יָצָא is *to rise*. According to the Jewish reckoning the day ended at sunset. הַחֲרָכָה § 61. 6. *a*, § 196. *c*. מָתַיִךְ § 260. 1. בְּעֶגְלָתִי, comp. Gen. 39 : 14, *ploughed with my heifer*, performed the work by aid which I furnished. מְצָאתֶם pret. modified by a previous condition § 262. 1.

19. אַשְׁלְלוֹן § 271. 2. וַיְהִי § 175. 3. מֵהֶם prep. partitive *of them*, the inhabitants of the place, as is plainly enough implied, though they had not been expressly mentioned. אִישׁ § 251. 2 and *a*. לְמַגִּידֵי § 254. 9. *b*. בֵּית § 271. 2. אֲבִיהוּ § 220. 1. *c*.

CHAPTER XV.

1. מְיַסְּרִים, see on 14 : 8. בְּגְדֵי prep. expressing intimate conjunction, see on Gen. 41 : 5, *with a kid*, taking a kid along with him.

2. הַקְּטֹנֶת § 260. 2 (2). טֹבָה § 260. 1. תִּחְתֶּיהָ, see on Gen. 44 : 33.

3. נְקִיתִי with מִן, which may be taken in a comparative sense § 260. *a*, or in its ordinary signification, *I am guiltless from the Philistines, a parte Philistæorum*, i. e. as judged from their stand-point, guiltless so far as they are concerned, comp. Num. 32 : 22; prop. *I have been* and still am *guiltless* § 262. 2. הַפַּעַם § 245. 3. *b*. כִּי explains in what he was guiltless, *that I* am *doing*, etc.; part. expresses the proximate future § 266. 2.

5. כֶּרֶם זֵית. The ancient versions assume an ellipsis of the conjunction, *vineyards* and *olive trees*, comp. Deut. 24 : 17; according to most modern interpreters כֶּרֶם is in the const. *olive-yards*.

6. וַיֹּאמְרוּ § 243. 2. וַיִּתְּנָהּ § 105. *a*. בָּאֵשׁ, see on 14 : 15.

7. תַּעֲשׂוּן § 263. 2, *if ye will do like this*, if you are going to act in this manner, the action being regarded as not wholly past but as proceeding from a still existing state of mind, and therefore liable to be re-

peated, see on 13 : 18, Gen. 44 : 7. כִּי I declare *that*, see on Gen. 43 · 10, *if I shall have avenged myself* § 77. 2, § 262. 1, *of you*, בְּ expressing hostility, see on Gen. 37 : 10, *then* § 287. 2 *afterwards I will cease*, but not before.

8. שׁוֹק עַל־יָרֵךְ, a proverbial expression denoting the completeness or the dreadful character of the slaughter, but whose precise signification is obscure. According to some authorities *leg upon thigh*, the phrase standing absolutely § 274. 2. *e*, comp. Gen. 42 : 6, means that their mangled members were piled promiscuously in heaps, or it might refer to the confusion of the fray as they were huddled together in combat or in flight. According to others עַל *upon* here signifies *in addition to*, *he smote them in leg and thigh*, the phrase being directly governed by the verb, which will then have a triple object § 271. 4 utterly disabling them; with this the English phrase 'to have one on the hip' might be compared. סֶלַע const. before the proper noun עֵיטָם which consequently makes the whole phrase definite § 246. 3. A particular well-known cave is doubtless meant.

9. בִּיהוּדָה, the prep. may have its local sense *in*, or denote hostility *against*. בַּלֶּחִי § 65 (3), § 246. 1. *a*.

11. אִישׁ § 251. 2. *a*. יָדַעְתָּ § 262. 2. מֹשְׁלִים, see on Gen. 1 : 18, 45 : 8. 26.

12. לְהַפְגִּיעַ § 131. 4. תִּפְגְּעוּן with בְּ, see on Gen. 37 : 10. אַתֶּם § 243. 1.

13 כִּי־ *for*, after a negative *but*. וְנָתוֹן § 130. 1, with בְּ, see on 13 : 1. בַּשְּׂנָאִים prep. see on Gen. 39 : 12. 14.

14. חָיוּא § 243. 1. חֲבָלִים, construed here as fem., but in ver. 13 as masc. § 200. *c*. כַּפִּשְׁתִּים § 245. 5. *d*. בָּעֲרוּ, the verb may be trans. with indef. subject § 243. 2, or intrans. and agree with אֲשֶׁר. בָּאֵשׁ, see 14 : 15, 15 : 6.

15. לֶחִי prep. in instrumental sense, comp. ver. 13.

16. חֲמוֹר *heap* § 280. *a*, this form of the word is selected instead of the more usual one חֹמֶר § 184. *a* (2), for the sake of the assonance or paronomasia, see on חֹהוּ וָבֹהוּ, Gen. 1. 2. חֲמֹרְתָיִם § 175. 1.

17. כְּכַלּוֹתוֹ § 174. 3, see on Gen. 39 : 10. וַיִּקְרָא, construction, see on Gen. 1 : 5.

18. אַתָּה *thou*, not I myself § 243. 1. אָמוּת, declaratively, showing his expectation, *I shall die*, or interrogatively § 284. בַּצָּמְא § 245. 5, see on Gen. 39 : 12. 14.

19. אֱלֹהִים. The prayer was made to יְהוָה, it is answered by אֱלֹהִים; this may illustrate the facility with which these divine names are interchanged, and how slender a basis the employment of the one

or of the other affords for the critical hypotheses built upon it in respect to the Pentateuch, see on Gen. 2 : 4. הַמַּכְתֵּשׁ *the socket,* a cavity in Lehi (לֶחְיִ is here a proper noun), which received this name perhaps from some fancied resemblance to the socket of a tooth. קָרָא 3 m. s. indefinite § 243. 2.

20. וַיִּשְׁפֹּט. The judges of Israel were not appointed for the purpose of deciding civil suits between man and man, nor were they simply civil magistrates receiving this specific title, because in states where the legislative, executive and judicial functions are combined in the same hand, the administration of justice is one of the most important as well as the most familiar attributes of sovereignty. But they were extraordinary officers divinely raised up and commissioned to *judge* Israel, i. e. to do the chosen people justice against their oppressors by delivering the former and punishing the latter, 2 : 16. 18, 10 : 1. 2. Several of them, as occasion demanded, discharged civil functions likewise. But there is no evidence of this in the case of all of them, none for example in the case of Samson ; and at any rate this was not the main design of the office. : שָׁנָה § 251. 2. and *a.* This preliminary statement of the length of time that Samson judged Israel, which, after further details are given, is repeated at the end of his life, 16 : 31, is quite in accordance with the style of Hebrew history, see on Gen. 37 : 5. It, therefore, is no warrant for the suspicion that the life of Samson originally ended here, and that the following chapter was added subsequently, nor that this verse has by some error been transposed from its true position at the close of ch. 16.

CHAPTER XVI.

2. לֵאמֹר, supply 'it was told,' comp. Isa. 5 : 9. עַד־, let us keep quiet *until.* אוֹר may be in the inf. const. § 157. 1 or in the pret. § 156. 2, in the sense of the future perfect, being conditioned by the idea of futurity involved in the preceding particle § 262. 1.

3. וַיֹּאחֶז, construed with direct object, or, as here, with בְּ, denoting contact with the thing grasped, see on Gen. 3 : 3, as we say, 'to lay hold on.' וַיִּבְצָעֵם § 251. 4. וַיִּסָּעֵם § 275. 5.

5. גָּדוֹל might be a qualifying adj. with the article omitted § 249. 1. *b,* but it is more natural to regard it as the predicate § 259. *a, by what,* see on Gen. 39 : 12. 14, *his strength* is or is made *great.* נִגְבַּל § 35. 1, with לְ *prevail in respect to him,* i. e. over him. וַאֲנַחְנוּ, you do that *ana we* will do this § 243. 1. נְתַן־ § 130. *b,* marg. *the Tav with Pattahh.* אִישׁ, in distributive apposition. : כֶּסֶף, in apposition with 'shekels' § 253. 2, which is to be supplied § 251. 2. *c.*

7. כְּאַחַד הָאָדָם : *like an* ordinary *man*, see on Gen. 2 : 23, lit. *one of the* mass of *men* § 248. *a ;* in ver. 17 the expression is כְּכָל־הָאָדָם *like all* other *men.* הָאָדָם properly means *mankind, the human race* § 245. 5.

9. לָהּ *in reference to her*, for her, to aid her. עָלַיִךְ *upon thee*, indicating hostility and imminence of approach, already pouncing down upon their certain prey. יְתָקֵךְ § 263. 3. פְּתִיל־הַנְּעֹרֶת § 256, § 245. 5. *d.* בְּהָרִיחָהּ § 102. 3, *in its smelling the fire ;* it cannot be rendered *when the fire smells it*, even if this yielded as good a sense, for the interposition of the suf. shows that the inf. is not in the const. before אֵשׁ § 256.

10. הִתַּלְתָּ § 142. 3, § 141. 2 (p. 174), with בְּ denoting hostility.

11. בָּהֶם . . . אֲשֶׁר § 285. 1. נֶעֱשָׂה § 111. 3. *b*, § 275. 1, the Niphal of this verb has Pattahh in all the forms which occur both of the preterite and participle, except 3 f. s. pret. נֶעֱשְׂתָה.

13. An illustration of the manner in which various readings arise under the influence of parallel passages is afforded by the LXX, which inserts after this verse, 'and fastenest it with the pin to the wall, then shall I be weak as another man. And it came to pass when he was asleep that Delilah took the seven locks of his head and wove them in the web.'

14. תִּיתָד § 246. 3. *a.*

15. אֶהֱבְתִּיךְ § 262. 2. זֶה § 235. 3 (4).

16. הִכְבִּיקָה § 272. 2. *a.* נַתְאַלֵּצֵהוּ § 25, marg. *the Lamedh weak* (*Raphe*), i. e. without Daghesh forte § 27.

17. נָזִיר, see on 13 : 5. אִם־גֻּלַּחְתִּי may be translated, *if I had been shaven, then my strength would have departed*, with special reference to the period embraced in the preceding statement, or as a general truth, § 262. 3, *If I were shaven, my strength would depart.*

18. לָהּ the K'ri לִי substitutes the direct for the indirect quotation in the K'thibh לָהּ. וְעָלָה § 265. *b.*

19. לָאִישׁ *the man* whose business it was, the barber § 245. 3.

20. כְּפַעַם בְּפַעַם § 280. 1, lit. *as time by time*, as at other times : the prep. בְּ denoting conjunction, see on Gen. 3 : 3, as though time were placed *by* or beside time in a continuous series.

21. האסירים, see on Gen. 39 : 20.

23. אֱלֹהֵיהֶם, referring to a single idol § 201. 2.

25. בִּיטֵּב K'thibh, for which the K'ri substitutes the infin. of the cognate verb כְּטִיב § 179. 2. *a.* הָעֲמִדִים : § 245. 3.

26. הַמַּחֲזִיק with בְּ, comp. ver 3. וְתֵימַשֵּׁנִי K'thibh § 150. 1 (p. 181), the K'ri has the עֹ form וַהֲמִשֵּׁנִי

27. מָלֵא § 271. 1. הָאֲנָשִׁים § 245. 1, composing 'the people,' ver 24. וְשָׁמָּה, see on Gen. 43 : 30. בְּשָׁלְשֶׁת, see on Gen. 39 : 11. הָרֹאִים, the part. with the art. may be resolved into the relative with the finite verb, *the* ones *gazing at*, i. e. *who gazed at*; on the construction of רָאָה with ב, see Gen. 1 : 4, 44 : 34; וְשָׁמָּה .. רֹאִים is parenthetic § 249. 1.

28. וַיֹּאמֶר § 35. 2. יְהוָה § 47. הַפַּעַם masc. here and 2 Sam. 23 : 8 K'thibh § 197. *b*. הָאֱלֹהִים § 245. 2. וְאִנָּקְמָה § 91. *c*, § 271. 3, with מִן befor · the thing *on account* of which vengeance is taken, considered as the cause *from* which this effect proceeds : and also before the person on whom vengeance is taken, this being regarded as a compensation for past injuries exacted *from* them : in 15 : 7 it is followed by בְּ. נְקֹם־אַחַת *vengeance of once* § 235. 3 (3), § 254. 6. *b*, which shall at one time avenge the entire wrong. Others make אַחַת refer to *eye*, and take the following מִן in a partitive sense, *vengeance of* (or *for* § 254. 9) *one of my two eyes*, supposing that he regards the vengeance, which he intends, as but half a satisfaction for the injury inflicted upon him. The Rabbins say that vengeance for the other was to be postponed tc the retributions of the world to come. מִשְּׁתִי § 22. *b*, § 223. 1. *a*.

29. וַיִּסָּמֶךְ agrees either with חַמַּיִם or with Samson : in either case it is parenthetic, and the following clause must be connected with וַיִּלָּפֵת.

30. וַיֵּט § 172. 4. בְּכֹחַ the prep. denotes conjunction, *with might*, see on Gen. 3 : 3.

1 SAMUEL, CHAPTER XVII.

3. אֶל־הָהָר *unto the mountain*, i. e. they extended to it and upon it from the valley בָּעֵמֶק, ver. 2, in which the encampments were. מִזֶּה, the Hebrews say *from this*, where our idiom requires 'in this direction' or 'on this side,' see on Gen. 1 : 7; זֶה repeated is *this*—*that*, the finger being supposed to point first in one direction and then in its opposite. וְהַגַּיְא, this is the central ravine, while the valley עֵמֶק embraced the entire depression between the mountains, including the elevated plateaus on which the rival armies lay. בֵּינֵיהֶם, see on Gen. 42 : 23.

4. אִישׁ־הַבֵּנַיִם *the* well-known *champion* § 245. 3, from בֵּין. The Vulg. *vir spurius* seems to derive it from בֵּן *a son*. וגו׳ שֵׁשׁ. Herodotus, 1. 68, speaks of a skeleton seven cubits long. Pliny, Nat. Hist. 7. 16, speaks of an Arabian of his own day who was nine feet nine inches high, and two men in the reign of Augustus who were half a foot taller.

5. וְכוֹבַע § 216. 1. *e*. וְשִׁרְיוֹן § 273. 3. לָבוּשׁ § 90 (pass.). נְחֻשָׁת § 253. 2.

8. הַפְּלִשְׁתִּי § 245. 4, *the Philistine* par excellence, representing the entire body.

וַיְחַנְּנָ֣ה marg. abbreviated for קְטֹ֣ן בְּזַנְקָה. אִכַּל־לוֹ see on Judg. 16 : 5. 11. וַיִּרְא֣וּ § 19. 1, § 147. 1.

12 הַזֶּה § 249. 2. *c*, *this Ephrathite*, Gen. 35 : 19, viz. the one spoken of 16 : 1, etc. וְהוּדָה § 253. *b*. שְׁמֹנָה, only seven are named, 1 Chron. 2 : 13—15, perhaps one may have died in early life or without issue. בָּ֣א בַיָּמִ֔ים, great age is elsewhere expressed by the words בָּ֣א בַיָּמִ֔ים *come into days* or *advanced in days*, Gen. 24 : 1, Josh. 13 : 1, 23 : 1; *advanced among men* is here used as an equivalent phrase.

13. שְׁלֹשֶׁת § 251. 4. הַגְּדֹלִ֔ים § 260. 2 (2), repetition in ver. 14, see on Gen. 37 : 5.

14. הַשְּׁלִישִׁ֑י § 258. 2.

15. מֵעַ֣ל *from beside Saul*, from being near him or with him, see on Gen 42 : 24, 45 : 1, although the original force of the prep. may possibly be preserved, *from* waiting *upon Saul;* as the servant stands while his lord sits, he may be said to be not only *by* him but *over* him. בֵּ֥ית־לָ֖חֶם may be the object of שָׁ֥ב *to Bethlehem* § 271. 2, or stand absolutely, *at Bethlehem* § 274. 2. *b*.

17. לָ֖חֶם § 251. 2. *c*, § 253. 2. וְהָרֵ֥ץ § 271. 2, § 273. 1.

18. לְשָׁלֹ֣ם *in respect to health.* עֲרֻבָּתָ֔ם, pledge or token either of their welfare or of their receipt of the articles sent them.

20. עַל־שֹׁמֵ֑ר *upon a keeper*, in his charge, the care of them being devolved *upon* him, as though it were a burden to be carried. וַיַּנְהֵ֣ל, governed directly by וַיִּקַּ֣ח § 271. 2, and qualified by חַ֤יִל which cannot be a predicate since it has the article § 259. 2. וַיָּ֣רַע § 160. 2.

21. וַתַּעֲרֹ֖ךְ agrees in form with מַעֲרָכָ֑ה, which is in apposition with וְיִשְׂרָאֵ֣ל וּפְלִשְׁתִּ֔ים.

23. ממערות K'thibh *plains*, or it might be *caves*. מִמַּעַרְכֹ֣ת K'ri, *armies* or *ranks*. חֲמֻאֹתָ֑ם, viz. those above recited, vs. 8–10.

25. הָרְאִיתֶ֖ם § 24. *b*. יַעֲשֶׂ֣ה § 104. *h*.

26. הַזֶּ֔ה § 73. 2. חַיִּ֖ים § 275. 3. *a*.

29. הֲלֹ֥א דָבָ֖ר, either *was it not* my father's *command* by which he had been required to come, or better, perhaps, *was it not* merely *a word* which did not deserve such severe censure, Isa. 29 : 21.

32. עָלָ֔יו suf. may refer to Goliath, who might readily be understood to be the subject of discourse, though he is not mentioned in the immediately preceding verses *because of him* the effect being regarded as resting *upon* its cause; or it may, after the analogy of like expressions occurring elsewhere, Ps. 42 : 5, 142 : 4, Hos. 11 : 8, *let no man's heart fall upon him*, sink down upon itself under the burden of its own emotions.

34. רֹעֶ֥ה with בְּ see on Gen. 37 : 2. וּבָ֣א § 265. *b*. הָאֲרִ֔י § 245. 5

d, comp. *the wolf*, John 10 : 12. וְאֶת־הַדֹּב § 271. *b*. זֶה K'thibh referring distributively to the lion and bear as subject of נָטָא, אֹתָהּ K'ri object of the verb.

35. וְהֶחֱזַקְתִּי § 112. 3, with בְּ connecting the verb with its object, see on Judg. 16 : 3. 26, or denoting the means or instrument of seizure, see on Gen. 39 : 12. 14. : וַתַּמְרִקֵיהוּ § 14. *a*, § 61. 4. *a*, § 160. 2, marg. *the Tav with Daghesh*.

36. וַתְּהִי § 265. *b*, *has become*, see Gen. 3 : 22. בְּאַחַד § 255. 1.

37. Marg. פָּסְקָא בְאֶמְצַע פָּסוּק *pause in the middle of a verse.*

39. מֵעָל, see on Gen. 1 : 7. וַיַּעַל § 150. 2 and 3 (p. 181).

40. חֲלָקַי § 254. 2. וּבַיַּלְקוּט § 245. 3, as the two objects connected by וּ are identical, it must be translated *even*, comp. 28 : 3.

41. וְקָרֵב § 185. *b*, § 282. *c*. 42. וַיִּרְאֶה § 172. 4.

43. בַּמַּקְלוֹת indefinite plur. though only one is meant, see on Gen. 37 : 8. : בֵּאלֹהָיו, the use of the prep. בְּ after verbs of cursing and swearing is by some derived from its signification of conjunction or nearness, *cursed by his gods*, uttering in their immediate presence the imprecation which they were expected to fulfil, and by others from its instrumental sense, comp. the Latin *per*, *by his gods*, as the instruments or agents in fulfilling his imprecation.

45. בְּשֵׁם *in the name of*, by the authority and as the representative of; or *with the name*, etc., as what he brought to oppose the weapons of the Philistine, the name of God, as that by which he is known, being equivalent to God himself as revealed. יְהוָה § 253. *b*. : חֲרָפְתָּ § 65. *a*, marg. abbreviated for פַּתָּח פָּסוֹק פָּסוּק *Pattahh with Soph Pasuk*, i. e. with Silluk § 36. 1.

46. וְיֵדַע § 275. 2. *b*. : לְיִשְׂרָאֵל *there is a God to Israel*, Israel has a God, or *God is for Israel*, on his side.

47. יְהוֹשִׁיעַ § 150. 2 (p. 181). 48. וְהָיָה § 265. *b*.

50. נֶחֱזָק § 260. *a*.

51. אֶל־ *unto* after a verb of rest where previous motion is implied: *ran and stood unto the Philistine* is equivalent to *ran unto the Philistine and stood*, comp. שָׂמָה, Gen. 43 : 30. וַיִּשְׁלָפֵהוּ § 105. *a*.

52. וְיִרְאוּ . The schism in the time of Rehoboam only deepened and perpetuated a distinction, which had in various ways and for various causes been created long before between the powerful tribe of *Judah*, to whom Jacob had promised the sovereignty, Gen. 49 : 10, and the rest of *Israel*, comp. Josh 11 : 21. בְּנֵי 2 m. s. indef. § 243. 2.

54. וַיְרוּשָׁלִָם § 47, although the citadel was not taken until the reign of David, 2 Sam. 5 : 7, part of the city was held by the Israelites from

the time of Joshua, Josh. 15 : 63, Judg. 1 : 8. 21. בְּאָהֳלוֹ used here not in the strict sense of *tent*, as David was not connected with the army, but in the wider one of *habitation, dwelling*, compare 13 : 2, 1 Kin. 8 : 66. David now took Goliath's armour home with him as his lawful spoils, though he must subsequently have deposited Goliath's sword in the tabernacle, 21 : 9.

55. יֹצֵא § 273. 4. זֶה § 249. 2. *a.* It has been thought strange that Saul should make these inquiries about one who had played the harp before him and been his armour-bearer, 16 : 21, etc. But we do not know what interval had elapsed, nor how much David had altered. Besides, the question concerns his parentage, which Saul had now a special reason for wishing to know, ver. 25, but which he might easily have forgotten, even if he recollected his person. חַי נַפְשְׁךָ § 245. 2. אִם־, see on Gen. 42 : 15.

58. בֶּן־מִי זֶה הַנָּעַר § 246. 3. *b.*

1 KINGS, CHAPTER XVII.

3. בַּנַּחַל § 254. 3, prep. denoting close conjunction, *by the brook*, or as נַחַל includes in its signification the *valley* with the brook, it may have its primary sense *in*. עַל־הַנַּחַל, as the brook cannot be certainly identified, it is doubtful whether this means *before* or *east of*.

6. וּבָשָׂר § 263. 4. 7. מְאֹד, see on Gen. 41 : 1.

11. לְקַחְתִּי־ § 132. 2.

14. תְּכֻלָּה § 177. 3, § 179. 1. *a.* תְּהִי K'thibh § 132. 1, תֵּת K'ri.

15. הוּא־וְהִיא K'thibh, הִיא־וְהוּא K'ri. 16. חָסַר § 277.

18. מָאַת, declaratively or interrogatively § 284.

20. Marg. see 1 Sam. 17 : 9.

22. וַיִּשְׁמַע with בְּ, see on Judg. 13 : 9.

24. זֶה *this I know*, or adv. *this* time § 235. 3 (4).

CHAPTER XVIII.

1. וַיְהִי § 275. 1, see on Gen. 1 : 14. הַשְּׁלִשִׁית, reckoned not from the beginning of the drought, but from Elijah's arrival at Zarephath, Luke 4 : 25, James 5 : 17. Marg. *Haphtarah of* בִּי תִשָּׂא, i. e. here begins the lesson in the prophets corresponding to the lesson of the law, Ex. 30 : 11 etc. so called from its opening words, *according to the custom of the German* Jews.

3. הַבַּיִת *the* royal *house*, the palace § 245. 4. נָשָׂא, derivatives of transitive verbs are often followed by a direct object.

4. בַּמְּעָרָה *in the cave*, i. e. in each cave, comp. לָאִישׁ, Gen. 45 : 22, לֶחֶם § 273. 3.

5. נַכְרִית *destroy*, be forced to kill them on account of our inability to feed them; others suppose it to mean simply *suffer to perish*. מֵהַבְּהֵמָה prep. partitive; marg. *other editions* have מִן בְּהֵמָה *K'thibh*, מֵהַבְּהֵמָה *K'ri*.

7. הַאַתָּה זֶה, as in English, *is this you?*

8. אֲנִי, see on Judg. 13 : 11.

10. יִמְצָאֲךָ *will not*, because unable to do so, hence equivalent to *cannot*, or, as conditioned by the preceding preterite, *could not find thee*.

13. אֵת אֲשֶׁר § 271. *a*. חֲמִשִּׁים § 280. 1.

15. כִּי, see on Gen. 42 : 16.

18. הַבְּעָלִים plur. because of the various epithets he bore, descriptive of the different characters under which he was worshipped, as Baal-berith Judg. 8 : 33, Baal-zebub, 2 Kin. 1 : 6, etc.

19. אִכְלֵי § 254. 1, *eating at the table*, prop. eaters belonging to the table.

20. Marg. *Haphtarah of* בִּי תִשָּׂא *according to the custom of the Spanish* Jews.

21. פֹּסְחִים *limping upon two opinions* instead of treading firmly upon one. The LXX has *upon both knees*, ἐγνύαις, in which it is followed by a few modern interpreters. הַבַּעַל § 246. 1. *a*. עָנוּ § 273. 2.

22. As the prophets of Astarte, ver. 19, are not separately mentioned here, or in vs. 25, 40, some have supposed that they were not present, but as the false prophets generally were gathered, ver. 20, and all of them were slain, 19 : 1, it is probable that the prophets of Baal only were named, since they were the most prominent and principal actors.

23. וְיִתְּנוּ § 243. 2.

24. בְּשֵׁם prep. instrumental, *call with the name*, i. e. loudly utter the name § 272. 2. *b*, here by way of invocation; sometimes its proclamation is intended. הַהוּא § 258. 2. וַיַּעַן § 275. 2. *a*.

25. רִאשׁוֹנָה § 235. 3 (3). הָרַבִּים § 260. 2 (2).

26. וַיְפַסְּחוּ *and they limped beside* (see on Gen. 42 : 24, 45 : 1) *the altar*, contemptuously said of the dancing which formed part of their idolatrous service. עָשָׂה § 243. 2.

30. מִזְבַּח § 215. 1. *b*. This, like other altars which had been similarly destroyed in different parts of the land, 19 : 10, was doubtless erected by the true worshippers of Jehovah after the time of the schism, when they were prohibited from going up to the temple at Jerusalem. In this period of defection, as in the corresponding period in the days of Samuel, the prophets were invested with extraordinary powers adapted

to the emergency, and, as the immediate messengers and representatives of God, assumed the functions and prerogatives of the priesthood, who had either abdicated their office or had been excluded from it.

31. שְׁמֶךָ *thy name*, and therefore of the entire people, not of a part merely, to which it had then been unlawfully restricted.

32. מִזְבֵּחַ § 273. 3. בְּשֵׁם, see on 1 Sam. 17 : 45. סְאתַיִם § 203. 3, § 57. 2 (3), as two seahs or three pecks seem too small for the capacity of a trench surrounding the altar, some have thought that it occupied as much ground as would suffice for sowing two seahs of seed. But this on the other hand would make it too enormous. The suggestion is here offered whether the meaning may not be that its dimensions, viz. its width and depth, were those of a two-seah-measure בֵּית סְאתַיִם זָרַע. Such a measure, which may have been a familiar one, would contain something less than a cubic foot; the trench would consequently be about a foot wide by a foot deep.

33. The order of procedure and even the terms employed are borrowed from the Mosaic law of sacrifice, Lev. 1 : 6—8.

34. שְׁלִשִׁים § 273. 3. וַיְצַוֵּם 3 pl. fut., some editions are without Methegh, when it will be 2 pl. imper. וַיִּשְׁנוּ § 19. 1, § 147. 1.

36. וּבִדְבָרֶיךָ prep. indicates either the cause, see on Gen. 39 : 14, or the rule, as Gen. 1 : 26 ; marg. see on Judg. 13 : 17.

37. יְהוָה הָאֱלֹהִים § 246. 1. *a*, according to the accents יְהוָה is connected with אַתָּה, the subject, and separated from הָאֱלֹהִים the predicate. וְהָסַבְתָּ conditioned by the previous fut. וְיֵדְעוּ, and expressing not what is already past at the moment of speaking, but what *will have* occurred, when they shall know it to be the case § 262. 1. אֲחֹרַנִּית back again to the faith and worship of their fathers, the patriarchs just recited.

39. הוּא § 258. 2. Marg. see on Judg. 13 : 25.

41. הֲמוֹן either *noise* or *abundance*.

43. הָרְהֻנָם § 254. 9. *a*.

45. עַד־כֹּה וְעַד־כֹּה *until so and until so*, i. e. a very short time. This phrase is by some supposed to have been originally accompanied by a gesture of the hand, *until* one can do *so and* then *so*. Or the repeated adverb *so and so* may have an indefinite sense, whence *until so and so* means after an indefinite but brief period, as in English, 'by and by.'

46. Marg. Here begins *the Haphtarah* of בָּלָק, Num. 25 : 10, etc.

CHAPTER XIX.

1. אֲשֶׁר, used adverbially, 'the way in *which*,' *how*.

2. כִּי־, as the formula of the oath precedes, equivalent to 'I swear *that*,' Gen. 42 : 16. כָּעֵת § 245. 3. *b*. אַחַר § 255. 1.

3. -אֶל *in reference to*, for the sake of.

4. אֶחָד K'thibh, אֶחָד K'ri, as ver. 5, § 248. *a.* יְבַקֶּשׁ *asked his sou.* or himself *to die*, i. e. that himself might die. נַפְשׁוֹ, comp. Gen. 45 : 28.

5. זֶה § 235. 3 (4). נֹגֵשׂ with בְּ Gen. 3 : 3. 6. נִגְּשָׂם § 269. *a.*

7. רַב § 260. *b.* 9. הַמְּעָרָה § 245. 3. 11. וְחָזָק § 275. 1. *c.*

13. פֶּתַח § 274. 2. *b.* 15. מִדְבָּרָה § 256. *d.* 16. תְּמָשַׁח § 265.

18. וְהִשְׁאַרְתִּי § 100. 2, *I will leave*, preserve from slaughter. נְגָשָׁי, comp. on Gen. 41 : 40 ; marg. § 32.

19. דִּשְׁנִים הֶעָשֵׁר § 227. 2, § 251. 4. *a.*

20. -אֶשְׁתָּקַד marg. *the Shin with Hhateph Kamets.*

21. הַדָּשֶׁר § 271. 4. Marg. see on Judg. 13 : 25.

NEHEMIAH, CHAPTER IX.

1. עֲשָׂרִים § 225. 2, § 252. 2. 2. וַיִּתְוַדּוּ § 150. 3 (p. 182).

3. רְבִיעִית § 227. 3.

5. וּמְרוֹמַם § 161. 4, § 255. 1, *even* (1 Sam. 17 : 40) a name *exalted.* Marg. abbrev. for בֵּן צָרִיךְ לִהְיוֹת, *so it ought to be*, designed to certify the reader that the Pattahh under Mem is not an error for Kamets.

7. פָּתַחְתָּ with בְּ, because the choice penetrates and rests in its object. מֵאוּר § 253. *b.*

8. וְכָרוֹת § 268. 1. 11. -בְּמוֹ § 233. *a.* 13. טוֹבִים § 276. 3.

17. וְחֶסֶד marg. see Judg. 13 : 17.

18. -אַף כִּי, implying a fresh particular and one of greater magnitude, 'it was *also* (or *even*) true *that*, etc.' נֶאֱצוֹת II. § 187. 1 for נְאָצוֹת § 63. 1. *a.*

19. אֶת-עַמּוּד § 271. *b.*

22. לְפֵאָה *in respect to a corner*, or collectively *corners*, so that they occupied every corner of these subjugated kingdoms, or that the distribution of the land was made with fixed corners and boundaries between the several tribes. וְאֶת-אֶרֶץ מֶלֶךְ, comp. ver. 5. Sihon was king of Heshbon, Deut. 1 : 4.

24. וְ . . . וְ *both—and*, as in Lat. *et—et.*

25. -מְלֵאִים § 271. 1, comp. on 1 Kin. 18 : 3.

26. הֵעִידוּ with בְּ, Gen. 43 : 3. 27. וַיַּצִּילֵם § 263. 4.

29. בָּם repeats the noun § 281.

32. -אֵת כָּל § 271. *a.* מְצָאָתְנוּ ; this verb may either govern the direct object or be construed with לְ § 272. 2. *a ;* one construction is adopted with the pronoun, the other with the nouns in apposition with it, *happened us*, viz. *to our kings*, etc.

34. -וְאֶת § 271. *b.* 35. וּבְאֶרֶץ § 249. 1. *c.*

37. בַּחַטֹּאתֵינוּ prep. *in* or *because of*, see on Gen. 39 : 14.

ISAIAH. CHAPTER XL.

The last twenty-seven chapters of this book form one connected prophecy, of which the foresight of the Babylonish captivity, 39 : 6, 7, was the starting-point and the historical occasion, and which was designed to remove the despondency produced by the prospect and especially the experience of this great calamity. The prophet is enabled to look out over the entire future of God's scheme of mercy, and he aims to comfort the people by shewing them that they had a grand mission to fulfil and a glorious destiny which should be accomplished notwithstanding all present and future evils.

The work of consolation is begun in this chapter by the assurance

(1) vs. 1–11, the Lord who seemed to have forsaken Jerusalem is about to return and achieve her salvation.

(2) vs. 12–26, the possibility of what appears so incredible is confirmed by an appeal to God's incomparable greatness.

(3) vs. 27–31, the despondency of the people is therefore groundless.

The theme of the whole prophecy is contained in ver. 1, 2, which not only characterize it in the general as consolatory, but even foreshadow its triple division, with the special topic of each.

1. נַחֲמוּ, the repetition is emphatic. The persons addressed are not specifically the priests (LXX), prophets (Targ.), elders, nor certain inquirers supposed to have consulted Isaiah respecting the future fortunes of the people, but all who hear the summons. The imperative form is unessential and does not belong to the main idea to be expressed. The thing insisted upon is not so much the duty and obligation of the work of consolation as the certainty that God's people were to be consoled. It was of no consequence who should administer the comfort; that is accordingly left indefinite. The point of real interest was that there was ground for comfort and that the people would receive it עַמִּי, not a vocative (Vulg.) but object of verb: this expression contains already the seeds of consolation, since it is a recognition of the relation as still existing between God and the people, which the latter might be tempted in their dejection to imagine had been broken off. יֹאמַר *saith* or *is saying* § 263. 2, for the utterance, though begun, is not completed; not *will say*, as though God would at some future time direct that comfort should be given to his people. For though it largely respects an emergency which had not yet arisen, 39 : 8, the comfort is not postponed to another time, but is given in this prophecy. And the same phrase is frequently used throughout Isaiah, and always in a present sense. אָמַר *to say*, introduces the very words of a speaker, while דָּבַר *to speak*, in

volves no citation of the exact language. Marg. *Haphtarah of* נָאֲחַתָּנָן i. e. corresponding to the Parashah or lesson of the law, beginning Deut 3 : 23.

2. עַל־לֵב *according to*, Gen. 41 : 40, *the heart*, in a manner agreeable to the heart or feelings ; or the strict local sense of the prep. may be retained, *speak* not to the ears merely, but so as to reach down to and remain *upon the heart.* לֵב denotes the whole interior nature of man, including both the understanding, 1 Kin. 3 : 9, and the affections, Deut. 30 : 6. The meaning here is, speak so as to affect the feelings ; the words themselves do not determine in what way, whether joyously or the reverse, but usage confines it to the former. יְרוּשָׁלַ͏ִם § 47, the city considered as the centre and capital of God's earthly kingdom, put for that kingdom itself or for the people who compose it (as Rome for the Roman empire), and hence equivalent to עַמִּי of ver. 1. Those critics, who deny the genuineness of this prophecy and refer it to some imaginary writer at or near the close of the captivity, are compelled to understand by 'Jerusalem' the desolated city itself, or its inhabitants in exile, though it is hard to see why these should be thus singled out from the rest of the exiles as the recipients of special comfort. וְקִרְאוּ *proclaim, cry* in a loud tone, thus differing from דַּבְּרוּ . The proclamation embraces the three things which now follow. צְבָאָהּ, usually masc. here fem. means both *a host* or *army*, and *military service.* In Num. 4 : 23 it is applied to the Levitical ministrations in the sanctuary as a *militia sacra*, an orderly and well appointed service by a special body organized and devoted to that particular function. It here denotes Jerusalem's period of suffering, comp. Heb. 10 : 32, conceived of as a toilsome service, and for a definite term. This is now *full*, i. e. completed. נִרְצָה, some render *pardoned*, a sense which the word does not have ; Gesen. translates *is satisfied* or discharged by the infliction of the merited penalty ; others *her punishment is accepted* as sufficient, but this gives an unproved meaning to עָוֹן ; the verb properly means *to be accepted*, and is technically used of the acceptance of sacrifices, whence the most probable opinion is that עָוֹן is here used as חַטָּאת 'sin,' so often is for 'a sin-offering,' *an atonement for her iniquity is accepted.*

כִּי is most naturally taken in the same sense with the two that precede it, *that*, introducing the third particular of the comfort to be proclaimed. If rendered *for*, it assigns the reason of the preceding ; she is released from further suffering, *for*, etc. לָקְחָה, the preterites of this verse are prophetic § 262. 4. כִּפְלַיִם *double*, not in a strict numerical sense 'two things,' whether, as some old writers explained it, justification and sanctification, or the two particulars before mentioned, but in-

definitely to denote the abundance or largeness of the blessings to be received, comp. 61 : 7. Those who render the preceding כִּי *for*, must refer 'double' not to blessings but to punishment or sufferings, as Jer. 16 . 18, Rev. 18 : 6, not as though she had suffered twice as much as her sins had deserved, or as God had intended to inflict, but amply for the purposes of punishment; their punishment was 'double,' not so as to exceed but to be commensurate with the vastness of their sins. בְּכָל־חַטֹּאתֶיהָ the prep. may have its local sense *in all her sins*, in the midst of them, and by implication in spite of them; or it may denote the price, comp. Gen. 3 : 19, 37 : 28, *for all her sins*, by a gracious recompense of good for evil.

The rest of the book may be divided into three principal sections, of nine chapters each, indicated by the refrain, 48 : 22, 57 : 21, and answering in a general way to the three topics of consolation just announced. The prominent though not the exclusive subject of

(1) ch. 40–48 is the overthrow of Babylon and Israel's deliverance from exile, culminating in ch. 45. This is a pledge and a preliminary fulfilment of the declaration that 'her warfare is accomplished.'

(2) ch. 49–57, the sufferings and reward of the Messiah, culminating in ch. 53 : 'her sin-offering is accepted.'

(3) ch. 58–66, the future glory of Israel, culminating in ch. 60 : 'she hath received of the Lord's hand double for all her sins.'

The remainder of the first division of this chapter consists of three stanzas of three verses each:

(1) vs. 3–5. In confirmation of what has just been announced, and as the method by which it is to be effected, it is declared that God will return to his long-forsaken people.

(2) vs. 6–8. This is indubitably certain: for it does not depend on frail and feeble man, but is secured by the unfailing word of God.

(3) vs. 9–11. It is represented as actually taking place before their eyes; God is seen returning to his people.

3. קוֹל, not a continuation of the command, vs. 1. 2, with יְהִי understood, 'let there be a voice,' but an exclamation, *a voice!* equivalent to 'hark!' or 'I hear a voice;' const. as in LXX, Eng. Ver. 'voice of one crying,' or apposition, 'a voice crying.' קוֹרֵא alludes to קְרָאוּ, ver. 2, following the injunction to cry, this voice is heard crying. The voice itself is undefined, only the quarter is recognized from which it comes, בַּמִּדְבָּר *in the wilderness*. This may be connected with what precedes and designate the locality where the voice is heard, or with what follows and show where the way is to be prepared. The parallelism of the last clause is urged in favour of connecting it with what follows: but the

different collocation of the words in the two clauses, together with the fact that one of its most remarkable fulfilments, as testified by all four of the evangelists, Mat. 3 : 3, Mark 1 : 3, Luke 3 : 4, John 1 : 23, was in John the Baptist, who came preaching in the wilderness of Judea, favours the other view. At the same time, while strictly belonging to what precedes, it will naturally be understood also with what follows ; the road was to be prepared where the voice was heard. מִדְבָּר is properly *a wilderness*, a waste, uncultivated region, producing a scanty herbage, fit only for pasturage ; עֲרָבָה is *a desert*, a sterile, arid region, totally destitute of products. Those interpreters who see no allusion in this prophecy to anything except the Babylonish exile and the restoration from it, understand by 'the wilderness' and 'the desert' the region between Babylon and Palestine, through which God here promises a safe and easy passage to his people returning from exile. But not a word is here said about the return of the people from captivity. The road is not for the people to march over, but for God himself. The figure is not even that of God marching at the head of his people, and leading them from bondage, as when he brought them out of Egypt. But it is God returning to his people who had alienated him by their sins and in consequence fallen into their present extremity. They are now exhorted to prepare the way for his return to accomplish their salvation. It has further been made a question whether 'the wilderness' is to be understood literally or figuratively, and accordingly whether it denotes the wilderness of Judea, where John preached repentance in fulfilment of this prediction, or a place of destitution, privation and trial, and represents the condition of sin and suffering in which the people were. But in point of fact these two meanings do not exclude each other. John's preaching in the wilderness, like his dress and his ascetic life, was itself symbolical of the spiritual and moral waste which Judah then presented, and which it was his mission to endeavour to reclaim. His appearance in a locality conformed to the literal terms of the prophecy was an index pointing him out as its subject, and one by whom it was fulfilled in its higher spiritual sense. A like mingling of the literal and the figurative is frequent in the prophecies, comp. Zech. 9 : 9, Ps. 22 : 18. It may be remarked, in addition, that this is a generic prophecy, and was fulfilled in the entire series of instruments and messengers from Isaiah onward, by which God wrought reformations among his people at various periods, and thus prepared the way for his more or less conspicuous return to them. In this class of predictions it is not unusual for the prophets to employ terms, which are in a general sense applicable to all the particulars included within the scope of the fulfilment, but which

are in a more special and strict sense descriptive of some one of marked prominence, comp. Gen. 3 : 15, 2 Sam. 7 : 12–16. So here, while all God's messengers to the people preached repentance in a moral and spiritual waste, John the Baptist did so in a literal wilderness likewise.

פַּנּוּ, cause to turn away, *clear*, prepare by the removal of obstacles, as of sin by a timely repentance. דֶּרֶךְ § 254. 9. *a*, the way which Jehovah will use and over which he will come; this is a general term under which מְסִלָּה is embraced as a particular kind of road, *highway*, or causeway raised above the ordinary surface. יַשְּׁרוּ, if the reference be to linear obliquity, *make straight*, if to superficial inequality, *make level;* the next verse shows that the latter idea is here prominent.

4. An amplification of the preceding idea. The meaning is of course not that the valleys shall be converted into mountains and *vice versâ*, but that the one shall be raised and the other depressed, so as to form a smooth and level course. יִנָּשֵׂא, declarative, *shall be raised*, or perhaps mandatory, as this is included among the senses of the future, and might here be suggested by the preceding command, *let it be raised.* גֵּיא, also גַּיְא and גַּי, a steep narrow *valley*, comp. on 1 Sam. 17 : 3, while בִּקְעָה means *a valley* that is broad and open, or even one that is expanded to a plain. הֶעָקֹב, according to the Eng. Ver. which here follows the LXX, *crooked*, in contrast with מִישׁוֹר, *straightness:* but as the latter, comp. יַשְּׁרוּ, ver. 3, may refer to superficial equality, *evenness*, the former may denote *an eminence*, or as an adj. *uneven*, broken into numerous hillocks. וְהַרְכָסִים *difficult passes*, narrow gorges should be opened out to wide valleys or plains, or according to Dr. Alexander, *ridges.*

5. וְנִגְלָה *and* as a result of the preceding preparations *shall be revealed.* This is to be preferred to the indirect subjunctive rendering *that the glory of the Lord may be revealed.* The former is more forcible, as it certainly assures of this result, which the latter only does by implication. *כְּבוֹד יי, applied to any manifestation of Jehovah's presence or display of his perfections: used also of that symbolical brightness which often accompanied God's revelation of himself, as at the dedication of the temple, 1 Kin. 8 : 11. When the way was prepared for him by the penitence of his people, God himself would come and display his glorious perfections in the salvation of his people. This was true of their deliverance from exile, and other tokens of his presence, but especially of his personal coming in the flesh, of which the apostle John says, in language borrowed perhaps from this passage, 1 : 14, we beheld his glory, the glory as of the only begotten of the Father. כָּל־בָּשָׂר *all*

* A common abbreviation for יְהוָה.

flesh, in its widest sense, Gen. 7 : 21, all living animals; here, as often elsewhere, all mankind. The glory displayed by the coming of God to his people should be so conspicuous that all mankind (not the chosen people only) should behold it. This was more conspicuously true of Christ's advent than of the deliverance from Babylon. יַחְדָּו *together*, may qualify the verb and denote identity of time, shall see it *immediately* on its being displayed, or qualify the noun, *all flesh together*. כִּי might be the object of רָאוּ *shall see that*, etc.: but it is better to make 'see' govern an object understood, 'the glory of God,' and translate כִּי *for*, this is its meaning wherever else the phrase occurs. It then confirms what precedes, *the mouth of Jehovah*, not man, *hath spoken* it.

6. It has just been announced on the authority of God that his glory would be revealed in the salvation of his people. The next stanza, vs. 6–8, declares how reliable and unfailing that word is. קוֹל אֹמֵר, as in ver. 3, an exclamation, either const. *voice of one saying* or, app. *a voice saying*. Some make the voice that of God, and the person addressed the prophet, a view of the case which has led in a few MSS. to pointing the next verb וְאֹמַר, and to the rendering in the LXX εἶπα, and in the Vulgate *dixi*. But there is no necessity of defining who the speaker is. וְאָמַר, a second voice, the person addressed by the first speaker here replies. Junius and Tremellius (quoted by Dr. Alexander) assume but a single voice and make קוֹל the subject, 'a voice says cry, and says or tells me what I shall cry.' בָּל־הַבָּשָׂר, as in the previous verse used of mankind: perhaps that may account for the use of the article, *all the flesh* just spoken of: this is not necessary, however, as the article may be used in its generic sense § 245. 5. חָצִיר *grass*, a comparison frequent in the Scriptures, the point of resemblance, as is plain from parallel passages and from this connexion, being that of evanescent frailty. The respect in which human frailty is here asserted will depend upon the meaning given to חַסְדּוֹ. Its primary signification is that of *kindness* or *benevolent regard*. It is used (1) of God's favour to men, (2) of men's love to God, or piety, (3) of men's benignity or kindness to one another. On the assumption that the precise thing here asserted is the vanity of human greatness and power, some interpreters assume that the word must have the sense of *beauty*; comp. חֵן, and the English *grace*, which mean both favour and beauty. So Eng. Ver. *goodliness*, LXX δόξα, retained 1 Pet. 1 : 24. The adoption of this rendering by the apostle does not prove its accuracy as a verbal translation, but only that the sentiment expressed is true, and that it was sufficiently accurate for the purpose which he had in view in quoting it. But as the word occurs nowhere else in this sense, and as its meanings in other places yield a good sense here, there

is no need of departing from them. It may mean *favour* shewn to men—human favour is precarious and feeble; we cannot build much therefore on human promises, but this is the word of God. Or love to God, *piety:* it is used in this sense by Hosea 6 : 4, "your goodness is as a morning cloud." The meaning then is, human goodness is too feeble and frail to merit such an interposition as is here predicted. But the prediction is not based on any expectation of human merit, it rests solely on the gracious word of God. צִיץ הַשָּׂדֶה *flower of the field*, i. e. 'wild flower,' as 'beast of the field' denotes *wild beast*. It is not probable that any stress is to be laid here upon the distinction between wild and cultivated flowers, the former being less cared for, and especially liable to be trodden upon or cut down. The individualizing is due to the vividness of poetic conception, or it may have been suggested by association with the grass previously mentioned. The preceding clause contains a metaphor, here a particle of comparison is introduced. Those who insist on a literal understanding of our Lord's words 'this is my body,' should here believe, on the basis of this passage, that *all flesh* is, not by a figure but in its actual substance, *grass*.

7. The comparison suggested before is here developed, and the point of comparison stated. Man resembles grass because it dries up, and a flower since it fades or wilts. יָבֵשׁ § 262. 3. נָבֵל § 35. 1, § 42. *a*, editions vary in giving Merka or Methegh to the ultimate syllable. כִּי *for;* some render *when*, a sense which the particle sometimes has, but it is best to adhere to the ordinary meaning when practicable. רוּחַ *Spirit*, since God's infinite Spirit conducts and presides over all operations of nature, great or minute; or, *the breath of Jehovah has blown upon it;* or, which amounts to the same thing though it is less poetical, *the wind of Jehovah*, i. e. sent by him, see on Gen. 1 : 2. אָכֵן, not a particle of inference, *therefore*, but of asseveration, *yea*, or *surely*. הָעָם. Some suppose without reason that the Chaldeans are meant; yes, this powerful oppressing people is grass which his breath can wither. This word, when standing absolutely, often means *the people* by way of eminence, i. e. God's chosen people, Israel, as on the other hand גּוֹי stands for heathen nations; some so understand it here, yes, even Israel is grass, their goodness fleeting and void of all merit. But there is no need of restricting it in either of these ways; it is better to take it, as in 42 : 5, for *people* generally, *mankind*, equivalent to "all flesh," vs. 5. 6. Subject with article, predicate without, as commonly in Greek, though not a universal rule.

8. An emphatic repetition for the sake of making plainer the contrast to be presented. וּדְבַר *and*, where we must employ the adversative

but § 287. 1. *Word* in its wide sense, not limited to *promise* or *prophecy*, much less to the specific utterance which precedes, though that is of course included: nor to the *gospel* to which it is applied by Peter. יָקוּם stand, i. e. *be valid, firm*, opposed to fail of accomplishment. According to the meaning of חַסְדּוֹ, the sense will be, (1) No lack of goodness on the part of man can prevent God's word of grace from taking effect. (2) The feebleness and frailty of man is no argument against the completion of so glorious a salvation, since God's word assures it. Or (3) the fleeting favour of man only heightens by contrast the endless favour of God and the certainty of his word.

The omission from צִיּוֹן ver. 7, to צִיּוֹן ver. 8, in the LXX, shows how various readings may arise from the proximity of clauses or paragraphs of like ending.

9. In the confidence of faith God is actually seen coming to Zion, and the capital city is directed to announce the fact to the rest of the land. הַר־גָּבֹהַּ, ascend a high mountain, that the voice may be heard more widely: some suppose an allusion to the mountains on which Jerusalem was built and by which it was surrounded. עָלִי־לָךְ, pleonastic use of the pronoun, *for thee, for thyself*. מְבַשֶּׂרֶת *announcing glad tidings*, LXX εὐαγγελιζόμενος; it thus differs from מְבַשֵּׂר which simply denotes a messenger, irrespective of the character of his message. It may govern the following word, "bearing glad tidings to Zion;" then fem. because it was the custom for women to celebrate victories with songs and dances, or as a term of office, comp. קְהֶלֶת § 198, or as a collective = מְבַשְּׂרִים. It is simpler, however, to regard it as in apposition with Zion; Zion herself is to announce the glad message to inferior cities. בַּכֹּחַ, announce it *in a loud tone*, without faltering or hesitation, for it is certainly true. הָרִימִי, not *thyself*, but *thy voice*. תִּירָאִי, have no fear to make the announcement, as though there were danger of being disappointed in the issue. הִנֵּה *behold* him or *here he is*, either visibly coming or actually arrived, already in the midst of Jerusalem.

10. אֲדֹנָי יְהוִה § 47, the combination of divine names adds to the impressiveness. בְּחָזָק, not *in strength*, for חָזָק is not an abstract, nor *against a strong one*, nor *with a strong one*, in conjunction with the Messiah as his agent and coadjutor, but *in* the capacity or character of *a strong one*. לוֹ, not *over him*, as the object of מָשַׁל which is commonly followed by ב, but *for him;* he shall come as a sovereign. שְׂכָרוֹ *his reward*, that which he bestows, or possibly that which he receives, has merited or acquired, viz. his people, whom he saves, or the salvation which he bestows. אִתּוֹ *with him*, i. e. in his possession. וּפְעֻלָּתוֹ *work*, hence the *wages* which are its equivalent.

11. כְּרֹעֵהוּ. God is often compared to a shepherd from the days of the patriarchs, Gen. 49 : 24, and David, Ps. 23 : 1 ; the figure is adopted by our Lord in the parable of the good shepherd, John 10. The possible constructions are *as a shepherd* who *feeds his flock*, *as a shepherd his flock*, *he*, Jehovah, *will feed*, *as a shepherd he will feed his flock*. יִרְעֶה not only *feed*, but the whole work of a shepherd. בִּזְרֹעוֹ, will gather *with* his arm, i. e. take up in his arms. עָלוֹת § 153. 1, not *pregnant*, but *giving suck*. יְנַהֵל *lead ;* others render *sustain*.

Vs. 12–26. God's incomparable greatness is presented as a ground for trusting him to accomplish what in itself might seem incredible.

12. מִי־מָדַד. The true answer to this question is not simply 'no one,' as though it were designed to exalt the vastness of the material creation, which man could never compass with his puny measures. It is rather implied that this which no one has done or can do, God has done. He has determined with the utmost nicety the measure and weight of all the constituents and parts of the world, Job 28 : 25 ; he has balanced its masses and forces with a precision, which the investigations of science serve but to disclose more and more : so that the main idea is not the vastness of the universe, nor merely the harmony of its parts, but the infinite superiority of him by whom these vast masses were apportioned with the utmost ease and nicety. He measures and regulates without difficulty material nature, though in itself so vast as to be incomprehensible by us. And hence the measures spoken of in the verse are ordinary and diminutive ones : if the intention had been to enhance the magnitude of the world, measures of large capacity would have been employed, but God can measure the universe by the inch and the ounce. בְּשַׁעֲלוֹ, elsewhere *handful*, here the *hollow of his hand*, distinguished from כַּף the *palm* and יָד the *hand*. מַיִם indef., *water* as an element in the constitution of the world. Some have sought to explain the order in which the parts of the universe are mentioned from Gen. 1, water, then heaven or the firmament, then the earth. תִּכֵּן § 50. 1, to straighten, as the beam of a balance in weighing, thence extended to measurements of length as well as weight. כָּל not = כֹּל *kōl*, *all*, as LXX, but pret. of כוּל § 215. 1. *c*. שָׁלִשׁ *a third* part, probably of an ephah, comp. the English measures *quart*, *tierce*. עָפָר not merely superficial *dust*, but the mass of the earth itself. Note the climax : *measure the earth*, or if not this, *weigh mountains* (indefinite), or even *hills*. בַּפְּלָס *a balance*, probably an instrument like a steelyard, and so distinguished from מֹאזְנַיִם, whose dual form implies the double dish or scales.

13. A fresh climax ; none can measure God's works, still less can any measure their maker, fathom his spirit, and understand his plans.

or what is yet more incredible, outdo him in wisdom and suggest plans to him. This unbelief would do, fancying that he has overlooked, ver. 27, what he should have attended to. תְּכֻנָּה, not *directed*, but as in the preceding verse *measured*. אִישׁ עֲצָתוֹ *his man of counsel*, or counsellor, so Ps. 119 : 24. This is better than to govern עֲצָתוֹ by the verb, *who, a man, will cause him to know his counsel.* The combination of the preterite and the future in the verse embraces all time § 263. 5. *a;* who has done this or who will do it?

14. Expands the last clause of the preceding verse. וַיְבִינֵהוּ, not *that he might instruct him*, expressing the design of the consultation, but *and he instructed him*, its actual result. The subject of the preceding verb is the object of this. בְּאֹרַח prep. has its local sense, taught, i. e. guided *in* the path. מִשְׁפָּט *rectitude*, not merely in a moral sense, but the right way to accomplish a desired end, or *judgment*, the proper course for him as the universal judge, the ruler and arbiter of all things. תְּבוּנוֹת, signification heightened by the plural form § 201. 1. *c.* The future and the preterite employed in different clauses of the verse.

15. To the exhibition of God's infinite superiority to any individual creature now follows his infinite superiority to whole nations, vs. 15–17, and even to all nations combined. הֵן *lo!* It is impossible for God to be beholden to individuals, for *see!* whole *nations are reckoned as a drop.* כְּמַר occurs nowhere else, but without doubt means *drop.* מִדְּלִי, to have compared nations to a bucket of water would have implied their insignificance, but it is rather to a *drop from a bucket* which, when taken out, leaves no appreciable difference in the mass left behind, its abstraction is not noticeable; the contrast thus suggested giving a stronger impression of littleness than simply to have said a drop of water. It does not mean *a drop* hanging *from a bucket.* וּכְשַׁחַק, primarily *a cloud*, which might be intended here as an imponderable body; but it is better to take it in its derived sense 'cloud of dust,' then *dust*, the fine particles left on scales after weighing substances, which have no appreciable effect in disturbing its balance. LXX ῥοπὴ ζυγοῦ and Vulg. *momentum staterœ*, the turning of the scales, that small quantity which is sufficient to decide the balance. But the figure denotes rather that which is wholly inappreciable. The English Version needlessly supplies the substantive verb in the first clause, 'nations are as a drop, etc.;' גּוֹיִם is properly the subject of נֶחְשָׁבוּ § 262. 3. אִיִּים from אָוָה, habitable lands as opposed to water, especially of islands, maritime regions, and territories beyond the sea which are distant and little known. (1) *Islands* are reckoned *as an atom which he*, any one, or *it*, the wind, *taketh up* יִשּׂוֹל from נָשָׂל. (2) *which is cast away*, יִשּׂוֹל Ni. of

מוּל. (3) *He will*, if he chooses, i. e. *he can take up islands like an atom.*

16. *As for Lebanon there is no sufficiency for burning :* וְ § 215. 1. *d*, followed by that for which anything is not sufficient. The meaning is not that the vastest sacrifice would be an inadequate expiation for human sin; nor is it an assertion of the inefficiency of the Old Testament ritual offerings; but such is God's infinite superiority that the grandest offerings on the most magnificent scale are unworthy of his acceptance. This is stated not as an abstract proposition, but is exhibited in a striking example. הַלְּבָנוֹן, the lofty double range separating Palestine from Syria, the highest mountains with which Israel was familiar, from לָבָן *white*, so called by reason of the snow resting upon its peaks, or the whitish colour of its limestone rock. וְחַיָּתוֹ collective.

17. A still stronger assertion of the truth in ver. 15, not merely *nations* but *all the nations* combined are not a *drop* which, however insignificant, still has existence and a certain magnitude, but כְּאַיִן *as nothing :* the prep. qualifies the expression, they are not absolutely nonexistent, but *as if* they were nothing. נֶגְדּוֹ *before him*, not merely in his judgment or esteem, but confronting him or compared with him. מֵאָפֵס *end*, cessation of being, annihilation, while אַיִן is absolute negation of being, *nonexistence :* the former is here strengthened by תֹּהוּ *emptiness.* The prep. is comparative, *less than nothing*, lit. *more* of nothing *than nothing* itself. Others make it partitive, *of nothing*, or indicative of the material or source, consisting *of nothing.* נֶחְשְׁבוּ־ belongs to both clauses. לוֹ, not *by him*, but *in respect to him*, or compared with him.

18. Sums up the preceding argument. וְאֶל־מִי *and* now, these things being so, *to whom*, etc. תְּדַמְּיוּן poetic form § 172. 1. אֵל, the mighty *God*, derived from אוּל *to be strong.* תַּעַרְכוּ־, what similar thing *will ye compare* to him, or what similitude *will ye institute* in respect to him.

19. The question of ver. 18 suggests the likenesses which men in their folly have dared to make as representations of the infinite God. The puerile absurdity of idolatry is brought out by dwelling on the details of the process of *making a god*, its materials being selected and put together by human toil. הַפֶּסֶל may be the direct object of נָסַךְ, or the answer to the previous question with the relative supplied, *the image* which a workman has wrought! this would better account for the article and for the order of the words. It properly denotes *a graven image;* some suppose that it here describes the wooden interior over which the metallic surface is cast. But the metallic plating follows: it must therefore be used in a wide sense for *idol*, irrespective of the mode of its

formation. נָסַךְ *to pour out* in the process of casting. בַּזָּהָב, with *the* gold, that allotted for the purpose. רָקַע, to beat into thin plates, then to cover with such plates. רְתָקוֹת, silver *chains*, for ornament, or support. (1) צֹרֵף, noun as before and repeat verb of preceding clause, a *goldsmith* is beating out or preparing *silver chains*. (2) צֹרֵף, participle, *melting* or casting *chains*, or, as chains are not made by casting, *soldering* the chains, melting them so as to make them adhere to the image. The change of tenses represents the image as in process of manufacture; part is completed, part is yet to be performed § 263. 5. *a*.

20. חַמְסַכַּר *one poor as to oblation*, who cannot afford to offer gold and silver to his god, must make his idol of something less precious. Or *impoverished by oblation*, but still persisting in his poor way in what has already beggared him. Or תְּרוּמָה may be in apposition with עֵץ, *chooses as an oblation a tree*, etc. עֵץ not *wood* but *tree*, he selects it while growing in the forest. יִרְקָב, as the god cannot preserve itself from rotting, he must be particular as to the quality of the wood. חָכָם *skilful* in his business or profession. לוֹ, *for himself;* others *for it*, i. e. the idol. הָכִין *to prepare, make*, or *to erect, set up*, so firmly that it cannot move.

21. This description is broken off abruptly by an indignant question and a renewed description of God's infinite superiority, vs. 21–24. תֵּדְעוּ *will ye not know?* Is this ignorance and stupidity to continue? are you never going to know? הֲלֹא, some distinguish this from the following clause and suppose an allusion here to the revelation of God in his word as there in his works. מֵרֹאשׁ, not vaguely *of old*, but *from the beginning*, which has been variously explained of the origin of their lives, the origin of Israel as a nation, and the beginning of the world. The last is the most natural and agrees best with the parallel expression which follows. מוֹסְדוֹת *foundations*, not an actual material basis on which the world was imagined to be built, but concrete for abstract, *the founding* or original construction *of the earth*, which is here compared to an edifice. It is the object of the verb הֲבִינוֹתֶם.

22. הַיֹּשֵׁב may be connected with the preceding and governed by הֲבִינוֹתֶם or with what follows, in apposition with the suffix in תְּרַמְּרֻנִי, ver. 25, which is however too remote; or the substantive verb may be supplied, as in Eng. Ver. 'It is he that sitteth.' Perhaps it may best be regarded as an abrupt and unconnected exclamation. The presence of the article shows that it is to be understood substantively, and is not a substitute for a finite tense, 'he sitteth.' It may mean *dwell*, or better, *sit* as a monarch, enthroned. חוּג occurs in two other passages, Prov. 8:27, Job 22:14, in which it denotes the hemispherical arch of the

heavens. The 'circle of the earth' is by some supposed to denote the arch which appears to rest upon the earth, and by others the earth itself, *orbis terrarum.* עַל will in the one case mean *upon* and in the other *over.* וְיֹשְׁבֶיהָ stands with designed allusion to הַיֹּשֵׁב, he who sits or dwells above the earth being contrasted with those who dwell in or inhabit it. כַּחֲגָבִים *as locusts*, comp. Num. 13 : 33, puny, insignificant; the prep. probably has the article, as is usual in comparisons § 245. 5. *d*, though the pointing does not determine. כַּדֹּק thin fine material (comp. דַּק, ver. 15) variously explained as a *veil, awning* or *curtain.* הַנּוֹטֶה, this part. as the preceding denotes present time, or rather expresses the agent irrespective of time § 266, 'the spreader out' who has done, does, and shall continue to do it. The continuous agency of God in preserving and upholding the universe is implied. The expression shows that the Hebrews did not conceive the vault of heaven as a solid sphere, see on Gen. 1 : 6. It is compared to the thinnest possible material; and even this is not a physical but poetical description. וַיִּמְתָּחֵם, a construction begun with a participle or infinitive often passes over into a preterite or future, since these are the fundamental tenses and embrace all the divisions of time § 282. *c.* לָשָׁבֶת, not connected with the preceding verb, *spreads them out to dwell in* whether for himself, for celestial beings, or for men who dwell under this spacious roof; but with אֹהֶל *tent for dwelling in.*

23. רוֹזְנִים. Nations had been described as nothing, so were their rulers. לְאָיִן, not the territory over which he places them, *gives them to* rule over *nothing*, but the condition to which they are themselves reduced. שֹׁפְטֵי poetic equiv. of רוֹזְנִים, denoting their official function as this their weight and influence, properly *judge*, but as this was one of the functions of sovereignty, used in the wider sense of *rulers.* עָשָׂה, change of construction from participle to preterite § 282. *c.*

24. אַף בַּל־ *also not.* The first clause of this verse may be regarded as a sequel of the preceding, or as introductory to what follows. If the former, the annihilation is so complete that it appears as though *they had not even been planted.* No vestige remains to show that this had ever been the case; others understand it to mean that they have not been replanted, nor even a seed remaining been sown. If the latter, 'they were not even planted, and he blew upon them,' he can destroy them at any antecedent stage of their power as well as when they have arrived at the height of it. בַּעַשׂ, ease and completeness of their destruction, with the additional idea of worthlessness. If the figure were to be pressed, earthly rulers are as chaff which serves an important purpose during the maturing of the grain, but when the end for which they were brought into existence is answered, they are blown away as worth-

less chaff. The oriental method of winnowing was by casting the grain and chaff together up to the wind, that the former might be separated and the latter blown away. סוּפָה, not ordinary wind, but violent storm, *whirlwind.* תִּשָּׂאֵם, change of tense; the process is begun but not ended. They have withered and shall be blown away. The verb means either *to take up* or *to carry away.*

25. Substantial repetition of the question of ver. 18, but God is here the speaker. וְאֶשְׁוֶה, no need of the subjunctive rendering, *that I may be equal.* יֹאמַר *saith*, though some insist on future sense, God will continue by his word and works to say, see on 40:1. קָדוֹשׁ, no article, as it assumes somewhat the character of a proper name. The primary idea is that of separation. As applied to things, e. g. the temple, its vessels, etc., it denotes separation from those of ordinary character and uses, setting apart, consecration. As applied to persons, it implies separation in a moral sense likewise, spiritual purity. Used of God, it denotes his separation from his creatures both in exaltation, which is chiefly dwelt upon in the context, and in his moral purity and excellence.

26. An appeal to the stars, and what they declare of the greatness of him who made and controls them, still further to exhibit God's infinite superiority. He who brings forth his heavenly host, calls all by name, and loses none, will not overlook the concerns of his people. וּרְאוּ, absolutely, *see*, viz. the heavens, not joined to what follows, *see who hath created*, etc. אֵלֶּה, evidently referring to stars, though they have not been expressly mentioned. הַמּוֹצִיא, not the answer to the preceding question, but a continuation of it, 'Who is the one bringing out, etc.' As יָצָא is used of the rising of the sun and stars, some render *causing them to rise.* But it is rather a military figure, *leading forth an army.* בְּמִסְפָּר (1) *by number*, denoting orderly arrangement. (2) *in* full *number*, completely; or (3) *in* great *number*, numerously. צְבָאָם, see on Gen. 2:1. אִישׁ may be used as an indef. pron. in relation to things, but is here perhaps suggested by the figure of a host, 'not *a man* is missing.' Marg. see on Judg. 13:25, 1 Kin. 18:39.

27. The third and last division of the chapter begins here, shewing the unreasonableness of Israel's dejection and distrust. לָמָּה. The demand for a reason implies that there was none. תֹּאמַר not merely *dost thou say*, but *wilt thou say*, why *continue to say* or *persist in saying.* יַעֲקֹב. The original name of the patriarch, never used of his descendants except in poetry. יִשְׂרָאֵל is distinguished from עִבְרִי *Hebrew* as the theocratic or sacred from the secular or gentile name. At the time of the schism the ten tribes composing the mass of the people usurped the name

of *Israel* for themselves, leaving the other kingdom to be called *Judah*, from the dominant tribe. "Israel" is here used in its sacred or theocratic sense, as describing the chosen people, and that although the kingdom of Judah is alone referred to. The ten tribes were apostate, and had been virtually exscinded by their overthrow and captivity. Judah was the true Israel in whom the continuity was preserved in spite of the rejection of the unbelieving mass. נִסְתָּרָה *hidden, out of sight*, whether unknown and forgotten or unattended to. דַּרְכִּי *way*, sometimes figuratively denoting *course of conduct*, but here *condition*. מִשְׁפָּטִי *my cause*, in its forensic sense, or *my right*. יַעֲבוֹר *shall pass away*, either my cause shall be neglected, the controversy with my enemies not coming up before God for trial, or being dismissed unsettled; or my right shall pass away, my rightful claim to protection against the injustice of my foes shall fail to be secured. Marg. Haphtarah of לֶךְ־לְךָ, Gen. 12 : 1.

28. The unreasonableness of this distrust is apparent from what they knew or ought to know. The infinite greatness of God is urged by sceptics as an argument against the salvation of the gospel. He who created and watches over the vast universe would not bestow such extraordinary attention on this speck of earth as the gospel supposes. But the objection is guilty of the very depreciation of God which it deprecates. If this earth is as nothing, is the rest of the universe any greater in comparison with him? To the prophet God's infinite greatness is an invincible ground of trust; no vastness of cares can so distract him that he shall be unable to do all that is needful for the feeblest and the least. הֲ—אִם § 283. 2. *Hast thou not known, or hast thou not* at least *heard?* אֱלֹהֵי, in apposition with the following divine names which are here emphatically accumulated; others make יְהוָה the subject and אֱלֹהֵי עוֹלָם predicate, *Jehovah is the God of eternity* § 254. 6. קְצוֹת *extremities*, including all that is between them, the entire earth from one extremity to another. יִיעָף *faintness*, primarily arising from running, יִיגָע *weariness* from toil; they are here combined as equivalents to intensify the idea; fut. because this never will occur, involving of course a denial that it ever has occurred or is possible. חֵקֶר, the words might mean 'there is no searching to his understanding,' his knowledge is intuitive, not discursive, is not gained by investigation. Their meaning here is, it is impossible for man to investigate the divine understanding, it is limitless. As he cannot desert Israel for lack of power or through exhaustion, neither can he from want of knowledge whether of their wants or of the methods of supplying them.

29. He is not only the possessor of strength but the source of it. He not only never wearies himself but recuperates those who do. נֹתֵן

§ 259. 2. לְאֵין אוֹנִים, not only to the *weary* but to the *powerless*. וְלְמַרְבֶּה וגו׳, he not only *gives* but *multiplies*, gives abundantly. Who among the powerless shall be thus succoured, is explained in what follows.

30. Human strength, even the most vigorous and active, is inadequate. What has been denied of God is here affirmed of the stoutest men and those in the prime of life. וּבַחוּרִים, the part. בָּחוּר has plur. בָּחִירִים, but in the special sense of choice young men, selected for their fitness for military duty, it has for distinction בַּחוּרִים § 210. *a.* כָּשׁוֹל § 282. *a.*

31. קֹנֵי § 254. 9. *b*, *wait for*, expect him with faith and patience, which is also the sense of 'wait upon' in the Eng. Ver., though this phrase in modern English rather suggests the idea of personal attendance. This verb may be construed with the direct object or with לְ and אֶל. יַחֲלִיפוּ *exchange*, especially for the better, improve, renew. יַעֲלוּ, not *shall go up* into *feathers*, i. e. put forth feathers, comp. Ps. 103: 5, nor *mount up* with *wings*, but *shall raise the pinion.* יָעֵף and יָגֵעַ, again as in ver. 28: they who trust in God shall no more faint than God himself.

CHAPTER XLI.

In the preceding chapter the incomparable greatness of Jehovah had been asserted as a ground for Israel's trust in the salvation he had promised. Here the questions of 40: 18. 25. are as it were resumed, and his supremacy demonstrated against all opposers. This is presented under the figure of a majestic trial, to which Jehovah, as the one party, summons all the nations and the gods whose claims they put forth or defend, challenging them to exhibit proofs of deity compared with his. The chapter consists of two unequal parts, viz.:

1. vs. 1–24, the trial in detail, with its result;
2. vs. 25–29, a brief recapitulation.

The process of the trial is subdivided into:

(1) The setting forth of the evidences of Jehovah's power and foreknowledge, as these would be conspicuously displayed in what he was about to achieve:

a. The raising up of Cyrus, vs. 2–7.

b. Making Israel victorious over all foes, vs. 8–20.

(2) The futility of all other claims to divinity. The claimants can neither foretell anything nor bring anything to pass, vs. 21–24.

1. The summons of the nations and their gods to trial, to vindicate their claim to divinity in comparison with Jehovah. הַחֲרִישׁוּ § 272. 3, *be silent unto me*, i. e. be silent and turn to me. Some understand

this of conversion, cease your raging hostility and turn quietly and submissively to me, and thus you shall gain the new strength promised, 40 : 31. Others, be reduced to silence, as the result of the trial which follows, this being already anticipated at the outset. It would then be a summons to be silenced by entering into trial with God, and finding themselves unable to make out their claims. It is better to regard it as a call to attention; listen silently to me, and then with your utmost vigour maintain your cause. God is the speaker throughout this chapter. אִיִּים, see on 40 : 15. The summons to the most distant nations implies that those nearer at hand are likewise challenged. יַחֲלִיפוּ כֹחַ, allusion to 40 : 31, where this is asserted of those waiting for Jehovah. Let the nations, who will not wait on him, renew it for themselves, summon all their strength, and, if possible, redouble it. Change of person § 279. The future has an imperative sense, as is shown by the preceding imperative and the cohortative at the end of the verse. יִגָּשׁוּ *approach* not one another but God, and this not as worshippers but as adversaries. יְדַבֵּרוּ, after the preliminary silence during the presentation of God's claims to divinity, they may set forth their own or those of the idols which they worship. יַחְדָּו *together*, God and his adversaries. לַמִּשְׁפָּט (1) judgment or trial, (2) judgment seat, place of trial.

2. The first proof of God's power and foreknowledge adduced is the annunciation of his purpose to raise up Cyrus, whose appearance and correspondence with what is here predicted of him would give evidence both that God controlled human history, and that he foreknew whatever comes to pass. Cyrus is described as, in prophetic vision, already raised up (הֵעִירֹתִי) and pursuing his career of conquest (other verbs future). That הֵעִיר is a prophetic preterite § 262. 4, and Cyrus, though ideally present, belongs to the distant future, is apparent from the fact that the announcement of his coming proves God's divinity against the idols. God foretold the coming of Cyrus and brought it to pass, while the idols could do nothing of the kind. He is here spoken of in general terms, simply as a great conqueror from the East, or, as this is supplemented by ver. 25, from the North and East, i. e. Persia, which lay in this direction from Palestine. In the progress of the prophecy he is more fully described, and his very name announced. צֶדֶק. Some suppose Abraham, and others Christ, to be referred to, and make צֶדֶק the object of הֵעִיר, and abstract for concrete = צַדִּיק *righteous man*, so Eng. Ver. But the object of הֵעִיר is not expressed, and the relative is to be supplied § 285. 3, *raised up him whom* not *victory meets at every step*, which gives to צֶדֶק an unauthorized sense, but *righteousness calls to its foot* as its servant and follower. He is raised up as an instrument of God's righteousness

יִתֵּן, the subject is צֶדֶק, not *God*, nor *he*, the conqueror, drives nations before himself, nor מִי. כֶּעָפָר חַרְבּוֹ (1) *will make his*, the conqueror's, *swords* (collective) *as dust*, i. e. numerous, *and his bows* fleet *as chaff;* but this figure is more appropriate to the subdued than the subjugator (2) suf. collect. referring to kings, *make their sword as dust.* (3) חַרְבּוֹ may best be regarded as an absolute expression of the manner or instrument § 274. 2. *e*, *make* nations and kings *as dust by his sword*, i. e. that of Cyrus.

3. שָׁלוֹם § 274. 2. *e.* אֹרַח (1) *a way that he had not gone with his feet*, or previously passed over: this violates the tense of the verb. (2) *a way that with his feet he shall not come*, he shall not be compelled to retrace his steps. (3) *the way at his feet*, i. e. after him *one shall not come*, no one shall pursue him. (4) *a way he shall not go with his feet*, such shall be his speed that he shall rather fly than walk. The last is the best rendering.

4. The question of ver. 2, 3 is resumed. קֹרֵא (1) an answer to the question *he calling the generations from the beginning* has done it, he who is the universal controller of providence and history has controlled it in this instance. (2) continues the question and agrees with מִי: this is favoured by the absence of the article. *Calling* may mean calling into existence, or proclaiming, heralding, announcing beforehand. Who has exhibited this evidence of power and foreknowledge by raising up Cyrus? The answer is—*I the Lord; first and with the last*—before all and not survived by any. הוּא (1) I am *the same*, unchangeable; this gives a suppositious sense to the pronoun; (2) I am *he*, the one in question who has done this; (3) I *am* first and with the last § 258. 2.

Vs. 5–7 express the terror of the nations, their endeavours to nerve each other, and to put their gods in the best condition to render effectual help. The sarcasm lies in the fact that idols needing the services of ordinary workmen should be looked to in opposition to the infinite God. The immediate occasion of their terror may be Cyrus, whom God has raised up for the judgment of the nations, or this evidence of divine power and foreknowledge accomplishes their discomfiture in the grand trial which is represented as proceeding, and fills them with dismay. Yet instead of abandoning the contest and renouncing their follies for God's service, they but confirm one another in error and fly more frantically to their senseless idols, that these may establish by counter proofs their equality or superiority.

5. קָרֵבוּ, *they drew near* to one another for mutual consultation and assistance, or to God, taking up the challenge or summons of ver. 1, and engaging in the unequal trial.

6. יַעְזֹרוּ, they seek to relieve one another's fears by mutual exhortation to courage and persistence; fut. because descriptive of what is passing. The prophet places himself in the midst of the action; a part is performed and a part to come § 263. 5. *a*.

7. All who have had to do with making the idol encourage one another, each striving to remove the fears of the rest, and pronouncing his part of the work upon the idol good, or repairing what is yet weak or lacking, so that there may be no failure in this contest from its imperfect manufacture. לַדֶּבֶק, *respecting the soldering, it is good*, see on Gen. 1 : 28, not *it is good* i. e. ready for *soldering*.

8. The second proof of the divine omnipotence and foreknowledge is Israel's deliverance from all his foes, and their utter discomfiture and destruction, notwithstanding the weakness of the former and the power of the latter. This, when effected, as it certainly would be, would afford a grand proof of the divinity of Jehovah. As this is addressed to Israel's despondency, it is largely dwelt upon, and presented first in literal terms, vs. 8–13, then under two distinct figures, a worm threshing the mountains, vs. 14–16, and a supernatural flow of waters for those perishing with thirst, vs. 17–20. Israel is addressed and characterized, vs. 8. 9, his relation to God stated as a ground of confidence in what follows. God could not and would not desert to his foes, those for whom he had done so much, and whom he had destined to so great an end. יִשְׂרָאֵל, the substantive verb is not to be supplied, *Thou* art *Israel*, or *thou Israel* art *my servant*. The people are again addressed by the two names of their ancestor, used as poetic equivalents; the sacred name, however, is put first and gives its colour to the other, as the relation to God is prominent in his thoughts. In 40 : 27, where the sinful weakness of the people is prominent, the order is the reverse. עַבְדִּי *servant*, one employed to do a certain work. Moses is called God's servant, Deut. 34 : 5, Nebuchadnezzar, Jer. 25 : 9, the material creation, Ps. 119 : 91; here Israel. בְּחַרְתִּיךָ, not only engaged in God's service but appointed of God himself to be so, selected from others and rather than others for this special purpose. זֶרַע אַבְרָהָם *seed of Abraham*, whom God had promised to bless, and to make a blessing to all nations. אֹהֲבִי § 102. 3, *my lover* or *who loved me*, implying of course reciprocal affection.

9. God designated them as his and brought them from remote parts for his service the pains bestowed upon them making it more sure that he will not desert them now. מִקְצוֹת הָאָרֶץ, some refer to Abraham's call from Mesopotamia, others to bringing the people out of Egypt. וּמֵאֲצִילֶיהָ, in Ex. 24 : 11 *nobles*, here *sides* or *joints*, parallel to קְצוֹת. וָאֹמַר, not only made him his servant, but announced to him that he stood

in that relation: 'thou art my servant' *par excellence*, as no other is. Israel, including the Messiah, who was of the seed of Abraham, as are also all his true people, is God's servant in a peculiar and the highest sense, the one who above all others is appointed by him to do his work in this world. וְלֹא מְאַסְתִּיךָ׃, not *I will not reject thee*, which violates the tenses, but *I have not rejected thee;* this choice has never been revoked, implying, though not directly stating, that it never will be.

10. אַל־תִּירָא. This is the exhortation addressed to the person described in the two preceding verses. It refers not to the victories of Cyrus which, ver. 5, alarmed other nations, but need occasion no fear to them; but to perils foreseen or calamities experienced at any time and from any quarter. כִּי־, the ground of exhorted fearlessness is God's presence, which implies his protection. תִּשְׁתָּע, not *be dismayed*, but *look around* with anxiety and perplexity for help. אֲאַמַּצְתִּיךָ, not *I will strengthen thee*, which violates the tense, but *I have strengthened thee*, either their past experiences of God's protection are appealed to as an argument of confidence for the future, or, I have already provided thee with strength adequate for these future emergencies, as shall be manifested when the trial comes. אַף־, cumulative, though no climax is traceable in the sense of the verbs, yet heaping together equivalent forms of expression gives intensity or emphasis to the thought. בִּימִין צִדְקִי׃ *my right hand of righteousness* § 254. 6, not *right hand of my righteousness*, the attribute personified and a right hand attributed to it. The right hand is an instrument of action and a symbol of strength.

11. הֵן *Behold! see!* pointing as if to an object of sight. יֵבֹשׁוּ וְיִכָּלְמוּ, the accumulation of synonymous words makes the statement more emphatic. *Shame* denotes the frustration of plans and disappointed expectations. כְּאַיִן, see on 40:17. אַנְשֵׁי רִיבֶךָ׃ *thy men of strife* § 256, men striving with thee.

12. Expansion and repetition of the last clause of the preceding verse. תְּבַקְשֵׁם, an expression often used to denote total disappearance. They shall vanish not only to a careless inspection, but the most earnest scrutiny shall detect no trace of their existence. כְּאַיִן וּכְאֶפֶס, see on 40:17.

13. The reason of Israel's safety and of the destruction of their foes. מַחֲזִיק (1) causative, *making strong*. This yields a good sense, but is not the usual meaning of the word in Hiphil, and is not its meaning in ver. 9 above. (2) *holding fast*, or firmly; the idea is not so much that of guidance out of perplexity and danger, as of preservation from falling or sinking. Not *will hold*, E. V. but *am holding* or *the holder of* for all time § 266. הָאֹמֵר, not (1) for finite tense *I am saying* but (2) *I am*

the one *saying to thee*, or (3) *I the* one *saying to thee*, etc. *have helped thee.* According to (3) the thing said is simply אַל תִּירָא; according to (2) the whole to the end of the verse. According to (3) *I who say to thee fear not have* actually *helped thee*, and in this given a pledge that you have no occasion to fear; according to (2) *I the Lord* am *the* one *saying* this, therefore it is no vain word but efficacious, truthful and strength imparting. עֲזַרְתִּיךָ, *have helped thee* in former times, as a pledge of present and future protection, or, have already granted the aid which you require in this case. The rendering *I will help* violates the tense.

14. The literal is, as is frequently the case in Isaiah, succeeded by a figurative statement. The first figure, vs. 14–16, is a worm, helpless and despicable, in danger of being crushed by the foot of every passer by, converted into a mighty engine which pulverizes the mountains and scatters them to the winds. The accomplishment of such a result by such an instrument is a clear proof of the omnipotence of God and his control of human history. אַל־תִּירְאִי, the frequent repetition of the exhortation not to fear, implies the strong temptation they were under to do so; fem. to agree with תּוֹלַעַת § 253. 1. or § 254. 3. This verse is a repetition and expansion of the divine voice at the close of ver. 13, the first clause dwelling upon the person addressed, the second on the person of the speaker. נְאֻם־ § 90. (*pass.*) the only form of the word which occurs, except the future, which is found in combination with it, Jer. 23 : 31. It is used of a divine utterance, almost always in connection with the name of God, more rarely of an inspired man. וְגֹאֲלֵךְ, fem. suf. refers to תּוֹלַעַת, properly to purchase from the power of another by the payment of a ransom. It is used repeatedly of God's delivering Israel from the bondage of Egypt and the power of other foes, as the converse מָכַר *to sell* is constantly used of his subjecting them to the bondage of their foes, though no price was paid in either case, so that it may simply mean *deliverer.* But in the typical institutions of the law this word was used to express one, who as a near kinsman of one impoverished or slain, redeemed his property and restored it to him, or avenged his death. How far גָּאַל, as applied to God, have been associated with that type, or how much it may have retained of the radical signification of the word, we cannot tell. But that type teaches what is more fully unfolded in the New Testament, that God is the redeemer of his people from present and eternal evil by the payment of an equivalent, even the life of the Son of God, who is the manifested Jehovah of the Old Testament, though this distinction of persons in the godhead was not clearly revealed to the consciousness of the saints of that economy. קְדוֹשׁ, see on 40 : 25, in-

cludes the ideas of infinitely exalted and perfectly pure, the holy God who is the God of Israel.

15. הֲוֵיתָ, see on ver. 11. שַׂמְתִּיךָ *I have placed thee for*, converted thee into. This is what God has already made them, as will be shown in due time. לְמוֹרַג *threshing instrument, sharp, new*, not worn and dulled, *possessed of edges or blades.* פִּיפִיּוֹת, the reduplicated form is by some supposed to express number, many blades, strictly *mouths:* the 'edge' of a sword or sharp instrument is called its 'mouth.' תָּדוֹשׁ, *thou shalt thresh mountains*, comp. Mic. 4 : 13. Dan. 2 : 34. 35. הָרִים, not specifically a symbol of kingdoms, but belonging to the imagery of the figure, which is that of a worm reducing mountains to powder.

16. The figure is continued; after the threshing comes the winnowing, which was performed by casting up to the wind; they shall be dispersed and driven away as completely as chaff from the threshing floor. וְאַתָּה, the pronoun is used to indicate the opposition of Israel to the enemies just spoken of § 243. 1. וְ may be conjunctive, *and* thou shalt rejoice in consequence of the destruction of foes, or adversative, *and* on other hand, i. e. *but*, while they perish thou shalt have cause to rejoice. בַּיהוָה *in Jehovah*, in virtue of your relation to him, as to rejoice in wealth is in the possession of it or in the advantage it brings. תִּתְהַלָּלוּ *boast, glory:* He shall be the ground of triumphant confidence. Marg. see on 40 : 26.

17. Another figure; water is given in overflowing abundance to those perishing with thirst, when and where it could be least expected. This similitude is often used by Isaiah, suggested probably by the experience of Israel in the wilderness when coming up from Egypt. First the necessity is described. It is not the literal thirst of the exiles returning from Babylon which is intended, for (1) the language would then be hyperbolical and fanatical; no such miraculous gift of water occurred on their return; (2) this is a fresh image of what had been set forth under a different emblem in the preceding verses. There is no more reason for regarding this as literal description than the worm pulverizing mountains. Thirst is a figure for misery and destitution, for which an abundant and unexpected supply shall be provided. It is not to be confined to the suffering of the Babylonish exile, though that is of course included, comp. Amos 8 : 11–13. נָשָׁתָּה, the form appears to be from שָׁתַת, and so some take it. But as that word has the sense of *placing*, not of parching or drying up, which the context requires, it is probably from נָשַׁת with Daghesh-forte emphatic § 24. *c.* Secondly, the plentiful supply, *a.* its source, then *b.* in the next verse the supply itself. אֶעֱנֵם, *hear* prayer favourably, *answer* them; no prayer had been mentioned, but it was implied in the wretched-

ness above described; first affirmatively, then negatively, as is usual with Isaiah, *I will not desert them.*

18. שְׁפָיִים, not merely high places, but bare, *naked cliffs* or hills. בְּקָעוֹת, water shall abound everywhere, in hills and valleys. This is not a description of physical changes which shall be wrought, but figures of abundant blessing. The interpreter must not particularize cliff, valley, desert, and make each a symbol of some distinct individual thing, but take the whole image together as forming one picture of welcome and overflowing supply.

19. The wilderness, מִדְבָּר, containing only scanty vegetation, and even the desert, עֲרָבָה, absolutely destitute of verdure, comp. on 40 : 3, shall be made to produce stately trees. This is not a new figure, but a carrying out of that already employed. The trees are not designed to suggest shade and shelter from the heat, nor to delight the eye by beautiful groves, but to evidence the thoroughness of the change produced by this miraculous abundance of water; that is made fruitful which was sterile before.

20. לְמַעַן expresses the design, 'in order that *they* may see,' either 3 pl. indef. § 243. 2. *b*, *it may be seen*, or, the nations opposed to God in this strife. וְיָשִׂימוּ, ellipsis of עַל לֵב. בָּרְאָה, not only produced it but *created it*, implying something altogether new and above the operation of natural causes, see on Gen. 1 : 1.

21. The idols and their worshippers are addressed and challenged to exhibit like proofs of divinity. קָרְבוּ *produce your cause*, i. e. your side in this great contest. עַצְמוֹתֵיכֶם *your strengths* or *strong ones*, those on which you rely. Some make it 'your champions,' i. e. idols. The Eng. Ver. better, 'your strong reasons.' מֶלֶךְ יַעֲקֹב *the king*, both the ruler and defender *of Jacob*.

22. יַגִּישׁוּ וְיַגִּידוּ § 279; both verbs have the same subject and object, though some translate *let them bring near* their idols, *and let them*, the idols, *announce to us*, etc. הָרִאשֹׁנוֹת ... הַבָּאוֹת. The contrast has been differently understood; either the proximate and the remoter future, or more probably *the former things* are past predictions already uttered and accomplished, while *the coming things* are predictions now to be made of what is yet future. אַחֲרִיתָן *the end of them*, their issue, whether they are fulfilled or not. *We*, i. e. God and his people on one side; *they*, i. e. idols and their followers on the other.

23. Change of person § 279. כִּי אֱלֹהִים, this was the thing to be decided. וְתֵיטִיבוּ וְתָרֵעוּ, either *reward* your friends and *punish* your foes, or *do* something either *good or bad*, comp. Jer. 10 : 5, Zeph. 1 : 12. וְנִשְׁתָּעָה § 172. 3. וְנִרְאֶה § 97. 2. *a*. יַחְדָּו, some connect with the subject *we*, both par-

ties *together ;* others with the verbs, *look about and see together,* or at the same time; others still with the object, see the *good and evil* ye have done *together.*

24. As they are unable to accept the challenge, and to adduce evidence to sustain them in their claim of divinity, sentence is given against them; they are proved worthless and condemned as such. מֵאַיִן *of nothing,* composed of it and equal to it, or *less than nothing,* see on 40 : 17. וּפָעֳלְכֶם *your work,* your idols which are of human workmanship, or which is better suited to the connection, *your deed,* what you, the idols, have done. תּוֹעֵבָה, abomination, an object of religious abhorrence, comp. Gen. 43 : 32. מֵאָפֵס according to some = אֶפְעֶה *worse than a viper,* but the parallel expressions show it to be equivalent to, if not an orthographic variation for אֶפֶס.

25. The trial is recapitulated: the two great arguments of Jehovah's deity are repeated, with the failure of the idols to exhibit similar proofs, whereupon sentence is pronounced again. 1st proof: the raising up of Cyrus, ver. 25, the idols neither did it nor predicted it, ver. 26; 2nd proof: foretelling and accomplishing Israel's deliverance, ver. 27, the inability of the idols is manifested again, ver. 28, they are worthless, ver. 29. הֲגִידוֹתִי, similarity of expressions to ver. 2: the preterite here, as there, is shown to refer not to what is actually past, by being adduced as a proof of divine foreknowledge. מִצָּפוֹן. As the Babylonians invaded Palestine from the north, and Chaldea is called the north country, whereas this conqueror is said, ver. 2, to be raised up from the East, some refer the first clause to God's raising up Babylon to be a scourge to Israel, and the next to Cyrus' march to overthrow it. But this assumes a change of subject not intimated in the text. Others combine the North of this clause with the East of the following, and apply it to Cyrus as from both North and East, i. e. the North-East. There may perhaps be an allusion to his twofold origin, as he was descended from both the royal house of Media in the North and that of Persia in the East. וְיִקְרָא בִשְׁמִי, either *he shall call by,* i. e. upon *my name,* or *he shall call with,* i. e. proclaim *my name,* see on 1 Kin. 18 : 24; for the fulfilment in either case see his edict, Ezra 1 : 2. סְגָנִים § 271. 2, this word is specially applied to Babylonish nobles. וְיִרְמֹס, trample them down, as something utterly worthless and vile, indicating the completeness of the subjugation and their inability to make resistance.

26. מֵרֹאשׁ *from the beginning,* not as 40 : 21 from the creation, but either indefinitely of old, or in contrast with מֵאָז, which means 'after the end of,' Gen. 41 : 1, מֵרֹאשׁ may mean '*before* the beginning of.' The question will then be, who announced Cyrus' coming before his appearance?

צַדִּיק, may be *right, true*, or the more exact meaning of the word may be retained, *righteous*. He in whose favour the judge pronounces is justified in his case, be it what it may; so in this case, give decision in favour of the idols if they have foretold anything, pronounce them on that ground righteous in the claim which they are putting forth to divinity.

27. רִאשׁוֹן, not as Eng. Ver. *the first* shall say, but *I first;* either supply 'say,' or introduce *give* from the last clause, i. e. give them the opportunity and privilege of saying *behold them.*

28. The incapacity of the idols. וּמֵאֵלֶּה prep. partitive, I saw *of these*, i. e. the idols. יוֹעֵץ, giving advice or information respecting the future. וְיָשִׁיב דָּבָר׃, declarative *and they will* perhaps *return an answer*, subjunctive *that they may*, etc., or interrogative, *will they return*, etc.

29. As they have failed to make out their claim to divinity, sentence is given against them. כֻּלָּם, (1) *all of them are vanity, their works* or deeds are *nought*, but this violates the accents; (2) as for *all of them, their works* are *vanity, nought.*

CHAPTER XLII.

Chap. 40 promised to Israel deliverance and salvation, confirming the certainty of it by an appeal to God's incomparable greatness. In chap. 41 the sole divinity of Jehovah is demonstrated to the confusion of idols and their worshippers by his protection and exaltation of Israel. The idols can neither do good nor do evil, neither be the authors of any salvation to the people nor retard the salvation God has promised. In this chapter the divinely appointed destiny of Israel, which God's power is pledged to accomplish, and which the idols cannot prevent, is more fully unfolded, and seeming difficulties in the present and past aspect of things are removed.

The chapter consists of 3 parts, viz. :

1. vs. 1–9. Israel is God's chosen servant to extend his kingdom over the earth, and to enlighten and save the nations.

2. vs. 10–17. God's apparent apathy and inaction in the past presents a seeming improbability in the way of the accomplishment of this destiny: but this is to be exchanged for an activity which shall effect the most stupendous results.

3. vs. 18–25. The character and condition of the people add a fresh improbability: but their sins shall not obstruct what God does for his own righteousness' sake and the magnifying of his law: and their sufferings, so far from proving God's inability to protect and bless them, were sent for just reasons by God's own hand.

1. עַבְדִּי. The most important question connected with this entire prophecy is who is the servant of Jehovah, comp. 41 : 8, who so frequently recurs in it. He cannot be Cyrus, who was not commissioned to spread the true religion, nor Isaiah, or the prophets as a class, who were not sent to the Gentiles, nor Israel in its purely national character, whose sufferings were not vicarious, and from whom he is expressly distinguished, 49 : 6. It is plain from the attributes and works ascribed to him, that the Messiah is prominently referred to: this further appears from frequent applications to Christ, in the New Testament, of language employed respecting this servant here and elsewhere. Yet he is not exclusively intended, for (1) imperfection and sin are attributed to the servant of the Lord, 42 : 19. (2) The servant is repeatedly called Israel or addressed as Israel, 41 : 8, 44 : 1, 49 : 3. (3) The connection here demands not the introduction of a fresh subject, but a statement of what was designed for Israel. (4) What is here said of God's servant is applicable to the people as a whole in its measure. (5) Some of the expressions used respecting the servant of Jehovah are applied to the people of God, Jer. 11 : 19, Acts 13 : 47, 2 Cor. 6 : 2. The proper view seems to be that God's servant is Israel considered as embracing the Messiah, who was to spring from the midst of them, and by whom mainly the task of the world's salvation committed to this people, comp. John 4 : 22, was to be achieved : as we might attribute to France what was performed by Napoleon. This is precisely the sense of 'the seed of Abraham,' and may be further confirmed by the scriptural doctrine of the unity of Christ and his people, comp. 1 Cor. 12 : 12. אֶתְמָךְ־ *I will uphold him* or *will hold him fast*, retain him. There is no necessity for supplying the relative. This is applied to Christ, Mat. 12 : 18, etc., and twice by a voice from heaven, Mat. 3 : 17, 17 : 5, where the changes in the form of expression are for the sake of explanation or more exactly designating the person intended. בְּחִירִי, not merely *choice* or *excellent*, but actually *chosen*. עָלָיו *upon him* rather than *in him*, to denote descent from heaven. מִשְׁפָּט *judgment*, either the function of a judge, the administration of justice, not here the mere blessings of good government in a worldly sense, but his empire, his spiritual reign, or that which is just and right, his righteous laws, true religion. Israel, instead of being longer lorded over by the nations, shall give law to them in the person of his great representative and ruler. לַגּוֹיִם *to the nations*, i. e. mankind. יוֹצִיא *cause to go forth*, i. e. from Jerusalem, the centre and seat of this empire, comp. 2 : 3, the facts of the new dispensation being presented under the emblems of the old.

2. This empire was not to be extended by such means as are em-

ployed in worldly conquests, not by noise and clamour, ver. 2, nor by violence, ver. 3, but by the truth. יִשָּׂא *lift up*, not himself, nor faces פָּנִים, i. e. accept persons, but *his voice;* the true object is contained in the last word of the verse.

3. Figures of gentleness, and so applied by the evangelist Matthew 12 : 20, not merely as descriptive of the personal characteristics of the Redeemer, but of the method of extending his kingdom. וּפִשְׁתָּה, shown by the accompanying adjective *dim* and verb *extinguish* to mean *wick;* its primary sense is *flax.* לֶאֱמֶת stands opposed to the methods of extending his empire previously described. The prep. admits of various explanations: (1) *according to truth, truly*, in a true and proper manner; (2) *in reference to truth*, i. e. by means of truth; (3) *belonging to truth*, i. e. in its service, acting as its embodiment and representative; (4) *unto truth*, so as to secure its triumph and establishment. The rendering *in perpetuity* gives an unauthorized sense to the noun.

4. יִכְהֶה, allusion to כָּהָה, ver. 3, he shall neither use violence nor suffer it from others, he shall not fail in the performance of his task. יָרוּץ, some derive from רוּץ *run*, (1) shall neither be dim nor *run*, i. e. be precipitate, not too slow nor too hasty; (2) *run away*, flee, be driven from the successful accomplishment of his work. It is more probably from רָצַץ § 140. 1, with allusion to רָצוּץ, ver. 3, *be broken*, defeated. אִיִּים *isles*, remote lands, see on 40 : 15. יְיַחֵלוּ *shall wait for his law*, may mean that they must remain deprived of the blessings of his kingdom until his reign comes to be extended over them, or that after their submission to him they shall wait for the utterances of the law from his mouth with a ready disposition to obey them.

5. The accumulation of titles heightens the sense of God's greatness and omnipotence, and thus gives confidence in his ability to effect what is promised in the following verses. נֹטֵיהֶם § 221. 7. *a.* לָעָם, mankind, not the Jews in contrast with the Gentiles, see on 40 : 7. Marg. Haphtarah of בְּרֵאשִׁית, Gen. 1 : 1.

6. קְרָאתִיךָ, summoned thee to this task, *called thee* to be my servant. בְּצֶדֶק *in* the exercise of *righteousness:* this is shown both in faithfulness toward his servant, fulfilling all rightful claims to assistance and support, and in the nature of the work itself to which he is called, a work illustrative of and determined by God's righteousness. וְאַחֲזִק § 97. 2. *a*, *hold thy hand*, sustain, uphold. לִבְרִית עָם, not *a covenant people* or mediating people, though this might describe Israel's function, but *a covenant of the people*, the mediator of a covenant with them, as light in the following clause means a dispenser of light עָם may denote the Jewish

people in contrast with גּוֹיִם, the Gentiles, or more probably is equivalent to it, denoting, as in ver. 5, *mankind.*

7. Figures of the removal of sin and suffering, which Israel especially through its great representative was appointed to accomplish.

8. Jehovah claims to himself the honour of this glorious result in contrast with graven images whose powerlessness has been previously exhibited.

9. The fulfilment of previous predictions (or, as some say, those of the nearer future, i. e. about Cyrus, when they come to pass) pledges and assures the fulfilment of others made respecting events before they *sprout* or spring up. How completely the glorious future here heralded was yet buried in the soil and had not even sprouted, appears from what follows. Two great sources of the improbability of what has been announced are considered, (1) God's seeming apathy and inaction; (2) Israel's character and fortunes, so opposite from those described or presupposed. These the prophet now proceeds to dispose of: but first he proclaims a universal jubilee and summons all the world to rejoice.

10. חָדָשׁ *new* song, indicating a fresh occasion of praise. מִקְצֵה, the remotest parts of the earth are to utter their joyful thanksgivings at the salvation of the world from sin and misery to be effected by Israel. וּמְלֹאוֹ, object of יוֹרְדֵי, 'going down to the sea and all that it contains,' or parallel to יוֹרְדֵי, and summoned to join in the praise, whether it denotes marine animals or inhabitants of lands in the bosom of the sea.

11. וְשָׁאֲגוּ, see ver. 2. חֵשֵׁב § 197. *d*, § 275. 2. *b*.

13. Jehovah will stir up his zeal on behalf of his people, lay aside the seeming inaction of the past, and accomplish the most stupendous results. יֵצֵא, military phrase for going forth to battle. קִנְאָה (1) zeal, excited feeling, (2) jealousy for his own name, or on his people's behalf. יָרִיעַ, the battle-cry or shout to rouse the warrior's ardour.

14. God's past apathy and inaction are contrasted with the new activity to be displayed on his people's behalf. אֶחֱרַשׁ, not interrogatively, but expressive of the determination formed during this period of seeming inaction, 'saying, *I will be silent.*' כַּיּוֹלֵדָה, the comparison has sometimes been referred to the subject, God, as one bringing forth, travailing in birth with Israel, effecting their regeneration and salvation, but it is better and more usual to connect the comparison with the actions described. אֶפְעֶה, in the two other places in which it occurs, is a noun, *viper;* here it is a verb. אֶשֹּׁם, not from שָׁמַם *destroy*, but נָשַׁם *blow*, breathe hard. וְאֶשְׁאַף, not *devour*, but *pant.*

15. The effects produced by this zeal and activity of God metaphorically expressed. They are described as most surprising and stupendous,

implying the exercise of almighty power, and of a cha acter precisely the reverse of those in 41 : 18. They represent mighty judgments on the foes of the people to accomplish the deliverance and welfare of the latter.

16. The result will be the safe guidance of those who could no more see a way of escape from perplexity than the blind. מַחְשָׁךְ, convert darkness into light, see 41 : 15. וּמַעֲקַשִּׁים *crooked* or *uneven*, as opposed to מֵישׁוֹר, lineal or superficial straightness, see on 40 : 4. עָשִׂיתִם *I have done them* these things, or *for them*, the people § 102. 2, § 273. 3. *a.*

17. נָסֹגּוּ, driven back from the execution of their designs. While God's people should be thus favoured and blessed, the worshippers of idols would be utterly discomfited and disappointed, unable to accomplish Israel's destruction. The great temptation of the people was to distrust God's power and grace, and transfer their confidence to the idols whose worshippers had proved so much stronger than they. This is met here and repeatedly in this prophecy. אַתֶּם, i. e. both the graven and molten image.

18. The improbability arising from Israel's character and condition : these shall not obstruct his achieving this high destiny on his own behalf and that of the world. חֵרְשִׁים § 245. 2, the heathen may be addressed as especially characterized by moral deafness and blindness ; or perhaps the deaf and blind as a class, the deaf might be expected to hear and the blind to see these evidences of the folly of idolatry.

19. And yet Israel neither hears nor sees them, or acts as if he did not. מִי עִוֵּר, the question implies that his blindness is such that no other deserves the name; all other blindness disappears beside it. This shows that the servant of the Lord here spoken of is not the Messiah exclusively, for this can have no relation to him. מְשֻׁלָּם has been variously explained, (1) *friend* of God, (2) *perfect*, (3) *devoted* to God, (4) *provided with* שָׁלוֹם *peace* or *welfare.*

20. רֹאִית K'thibh 2 m. s. pret., K'ri const. inf. רְאוֹת. Israel is addressed in the first clause, and spoken of in the second § 279, *thou hast seen many things*, i. e. evidences of divine power and grace, but wilt pay no heed to them. פָּקוֹחַ, inf. for finite verb § 268. 1, God *has opened his*, Israel's, *ears* by his prophets, etc., or better, comp. ver. 7, it describes the destiny of Israel, set *to open ears*, and *he will not hear* himself, whether from indisposition or inability, or both.

21. This guilty incapacity and apparent gross unfitness of the people for their destined task shall not defeat it. God will accomplish this salvation for his own sake, not for theirs. צִדְקוֹ, some refer suf. to Israel, *in order to his*, Israel's, *righteousness ;* others to Messiah, *on account of*

his, Christ's, righteousness. It must refer to God, *on account of his own righteousness*. צֶדֶק cannot mean exactly *grace* or *mercy*. It may here denote faithfulness to his promises and engagements, which is one phase of the divine righteousness, or his righteousness in its ordinary sense, which the plan of salvation was designed to illustrate and display by putting away sin and diffusing holiness. יַגְדִּיל תּוֹרָה, not *magnify law* by inflicting judgment on those who had violated it, which is inappropriate in this connection: nor *give a great and glorious law*, but *illustrate and honour the law*, i. e. the Old Testament dispensation, that system of things which God had ordained to issue in the salvation of the world, and which should so issue in spite of Israel's unfaithfulness. תּוֹרָה from הוֹרָה *to instruct*, not mere advice but authoritative guidance, *law*.

22. The condition of Israel presented as great an apparent obstacle to his achieving this salvation as his character. Can a people who could not save themselves, and whom their God did not rescue, be the saviours of the world? This anomaly is here explained. הֻפַּח בַּחוּרִים. Some derive the noun from בָּחוּר, then according as the verb is from פּוּחַ or from פָּחַח it may be rendered, there is *a snaring of young men, all of them*, all their young men are captured as birds in a snare, or *they all* are *the puffing* derision *of young men*. But it is better to regard ב as a prep. *a snaring them all in holes*, they are caught like wild beasts, or *panting in holes*, i. e. dungeons וּבְבָתֵּי כְלָאִים, both members of the compound expression are put in the plural. The terms of this verse are figurative, and describe not merely the Babylonish exile, but the suffering and oppressed condition of the people through a considerable portion of its history. מְשִׁסָּה, לָבֹז, allude to בָּזוּז וְשָׁסוּי of the first clause, and are resumed in מְשׁוּסָּה, בּוֹזְזִים of ver. 24. הָשֵׁב for הֵשִׁיב § 65. *a*, *restore*, bring back, whether to their own land or to their former condition of prosperity.

23. The question implies the prophet's earnest desire that they should give ear, and at the same time his apprehension that few would do so. זֹאת does not refer to תּוֹרָה, ver. 21, which is too remote, nor to the preceding verse, but to the verse following, containing the solution of this anomaly, which is the main thing to be attended to. לְאָחוֹר, not hearken *to the past* but *hear for the future*, either describing the time of hearing, *in time to come*, or the object of it, hear with reference to the time to come.

24. Their sufferings do not prove that Jehovah is unable to deliver his people, for he gave them into their enemies' hand, and that for a sufficient cause. אָבוּ, חָטָאנוּ § 279.

25. וַיִּשְׁפָּךְ, Vav conv. intimates a close connection or dependence *and so he poured* § 99. 1. חֲמַת אַפּוֹ § 253, *fury*, viz. *his anger*, or *his anger as fury*. וַתְּלַהֲטֵהוּ, the subject is מִלְחָמָה or rather חֵמָה. וְלֹא יָדָע not *unawares*, unexpectedly, but expressive of stupid unconcern, as is shown by the parallel expression, *he will not lay it to heart.* The change of tense is significant, and is designed to embrace both periods of time § 263. 5. *a.* Marg. see on Gen. 44 : 10. 17.

CHAPTER LIII.

That the Messiah is the subject of this chapter is evident from the following considerations:

1. Its terms are exclusively applicable to Christ. A spectacle is presented of extraordinary humiliation and suffering, terminating in a violent death. They, who first beheld it, mistook its real meaning and design, and despised what they should have honoured. This suffering and death were vicarious, due to no personal ill desert of the victim, and to no arbitrary infliction of God, but endured for the sins of others, and procuring for them justification and peace. The sufferer was himself righteous, vs. 9. 11; not in a comparative sense merely, but absolutely so, since what he endured was not on his own account, but wholly for the sake of others. These sufferings were, moreover, voluntarily assumed and borne without complaint, and they were to issue in a glorious reward. This is all strictly true of Christ, but of no other.

2. The subject is expressly stated to be the servant of the Lord, ver. 11, 52 : 13. To this servant Isaiah ascribes all that work which Israel, including the Messiah, was raised up and appointed to do for the glory of God and the salvation of man; see on 42 : 1. In some passages the language employed is applicable both to the people as a whole and to their great descendant. In others it is so framed as to refer only to one or the other of the constituents of this complex person. The imperfections charged upon this servant, 42 : 19, belong to the people alone. In the present chapter the Messiah is alone regarded. In proof of this it may be urged, (1) that what is here said of the servant of the Lord is true only of the Messiah, not of Israel as a people. Their sufferings were not vicarious, but as both Isaiah and other prophets testify, and as the facts declare, the just desert of their own sins. The church here possesses only a remote and distant resemblance to her head in so far as she takes part in the afflictions of Christ, and completes the destined

measure of that willing endurance for the good of others, which appertains to her as the body of a suffering head, Col. 1 : 24. (2) Here, as in 42 : 6, 49 : 5. 6, Israel is distinguished from the servant of the Lord. The speakers in the first part of the chapter are not gentile nations in contrast with Israel, with whom the prophet could not identify himself, and whom he could not thus introduce without explanation, but as in 59 : 9–12, 63 : 16—64 : 12, and as is distinctly intimated ver. 8, comp. ver. 4, the people of God. (3) The expressions imply that an individual person is intended. The singular is used throughout ; he is called "a man," ver. 3 ; his "soul" is spoken of, vs. 10. 11. 12, also his imprisonment and death, vs. 8. 9 ; he is contrasted with the "many," vs. 11. 12, whom he shall justify, and whose sins he bare. This is so convincing, that some of those who reject the Messianic interpretation, have sought to fix upon some other individual as the subject of the prophecy, some prophet, or king, or martyr, otherwise unknown. And the Ethiopian eunuch was led to ask whether the prophet spoke this 'of himself or of some other man.' Acts 8 : 34.

3. The analogy of prophecy. (1) Although the prophets dwell more upon the glory and blessedness of Messiah's reign than upon his antecedent humiliation, and although it is peculiar to this passage to unfold the vicarious nature of his sufferings, he is yet elsewhere predicted as a sufferer, in whom the acme of human endurance should be reached, and who should rise thence to proportionate exaltation and glory. This is already intimated in the primal promise, Gen. 3 : 15, and more distinctly set forth in the typical Psalms, e. g. Ps. 22, 69, and in the later prophets, e. g. Daniel 9 : 26, Zechariah 9 : 9, 12 : 10, 13 : 7. (2) This chapter stands in the relation of climax to others of like character in this same prophecy, see on 40 : 2, and must refer to the same subject. The declaration, 42 : 4, 'he shall not fail nor be discouraged,' implies that the servant of the Lord would meet with opposition and obstacles. He is spoken of, 49 : 4, as 'one whom man despiseth and whom the nation abhorreth ;' 50 : 6, he gave his back to the smiters and his cheeks to them that plucked off the hair. (3) The 'tender plant' and 'root out of a dry ground,' ver. 2, strongly resemble expressions which are used to characterize the Messiah elsewhere. These terms are doubtless identical in meaning with the rod out of the stem of Jesse and the branch growing out of his roots, 11 : 1, and 'my servant, the Branch,' Zech. 3 : 8.

4. The authority of the New Testament, which bears testimony to the Messianic character of this passage almost verse by verse ; 52 : 15 is quoted and applied to Christ, Rom. 15 : 21 ; so 53 : 1 in John 12 : 38,

Rom. 10 : 16; ver. 4 in Matt. 8 : 17, and with the following verses in 1 Pet. 2 : 22–25; vs. 7. 8 in Acts 8 : 32. 33; ver. 12 in Mark 15 : 28. Luke 22 : 37. As a suffering Saviour is more clearly and fully set forth in this chapter than in any other prophecy of the Old Testament, it must be prominently referred to in such general statements as Mark 9 : 12, 'it is written of the Son of Man that he must suffer many things and be set at nought,' and Luke 24 : 25–27, 44–46, Christ ought, agreeably to the prophets, to have suffered these things and to enter into his glory. The terms employed by the writers of the New Testament in stating the doctrine of vicarious atonement are also frequently borrowed from this chapter or contain manifest allusions to it. Thus Rom. 4 : 25, 'who was delivered for our offences,' alludes to ver. 5; the 'Lamb' 1 Pet. 1 : 19, the 'Lamb slain' Rev. 5 : 6; the 'blood of the Lamb' Rev. 7 : 14 to ver. 7; 'the Lamb of God which taketh away (ὁ αἴρων) the sin of the world,' John 1 : 29. 36 to vs. 7. 11; 1 John 3 : 5, comp. vs. 9. 11; 1 Cor. 15 : 3. 4, 2 Cor. 5 : 21, comp. vs. 8–11.

5. This is the most ancient and the almost universally received interpretation. The oldest Jewish authorities refer it to the Messiah, notwithstanding its contrariety to the carnal expectations of that people. And it was only to escape the necessity of confessing the signal fulfilment of this prophecy in Jesus of Nazareth that the Jews of later times abandoned this traditional explanation. In the Christian church this continued to be the unanimous interpretation for seventeen centuries, unless Grotius be regarded as an exception, who explained it in its primary sense of Jeremiah, but in its fullest and highest sense of Christ. It was not until the prevalence of rationalism, with its bold denials of the reality or possibility of prophetic foresight, that any other subject than the Messiah was imagined or suspected.

6. No other satisfactory explanation ever has been or can be suggested. The perfect righteousness of the subject and his vicarious sufferings are wholly inapplicable to the Jewish people as a whole, to the sacred order of the priesthood, or the collective body of the prophets, as well as to Hezekiah, Josiah, Isaiah, Jeremiah, or any other individual, actual or supposable, but Christ alone.

The chapter may be divided as follows, viz.:

1. vs. 1–9 describe the sufferings of Messiah.

2. vs. 10–12 his consequent reward.

The former of these sections may be subdivided into three stanzas or three verses each:

(1) vs. 1–3, his lowly and suffering condition led to his contemptuous rejection.

(2) vs. 4–6, these sufferings, so grossly misunderstood, were vicarious

(3) vs. 7–9, he dies by a judicial sentence, uncomplainingly, though innocent, for the sins of others.

1. מִי, While the Gentiles who 'had not heard,' 52 : 15, shall pay heed to Messiah's claims, the mass of the chosen people will reject him. The question does not necessarily imply that the unbelief was absolutely universal; the few who believed are overlooked beside the vast numbers who did not. לִשְׁמֻעָתֵנוּ suf. may denote the source § 254. 7, *the* thing *heard from us* prophets, our report, so Eng. ver.; or the subject § 254. 8, *the* thing *heard by us* the people of God; the latter explanation has the advantage of assuming the same speaker here as in the following verses. The prophetic teachings regarding the Messiah are intended in either case. וּזְרוֹעַ *the arm of Jehovah*, i. e. his presence and power, which, though manifested in Christ, were discovered by few. עַל־מִי, not simply *to whom*, as if the prep. were לְ or אֶל, but *over whom*, the figure being that of a celestial exhibition.

2. The reason why the Messiah was not recognized in his true character is found in his humble and unattractive exterior. וַיַּעַל § 262. 4, the ideal position of the prophet is between Christ's humiliation and his glory, so that what relates to the former is mostly spoken of as past, and what relates to the latter as still future. כְּיוֹנֵק § 245. 5. *d*, elsewhere *a suckling*, here in the sense of יוֹנֵקֶת *a sucker, sprout.* לְפָנָיו, some refer the suffix to God, *before him*, an object of divine attention and care, comp. Gen. 17 : 18, others to the people, i. e. in their esteem. The objection that this involves a gratuitous change of person, since the people are the speakers throughout the first part of the chapter, may be relieved by understanding it distributively, § 275. 6, in connection with the implied answer to the preceding question, 'Almost every one disbelieved since Messiah *grew up before him*,' etc. וְכַשֹּׁרֶשׁ *root*, or more probably *a shoot* attached to and springing from it, in which the root as it were reveals itself. מֵאֶרֶץ צִיָּה, and hence puny and insignificant; the explanations of the *dry land*, as Galilee, or as the Virgin Mary, show what extravagance results from giving a separate significance to every particular in a figurative or symbolical description. וְנִרְאֵהוּ is by some interpreters connected with what precedes, and rendered *that we should behold him* in the sense of looking upon him with pleasure; this is recommended by the like construction of the following וְנֶחְמְדֵהוּ. It is forbidden, however, by the accents, as well as by the fact that רָאָה has this sense only when followed by בְּ, see on Gen. 1 : 4. The prophet may here forsake his ideal stand-point, and speak of that as future which is actually so, or the future may be used relatively to the preceding וַיַּעַל, § 263. 5 ז, because

the act described is subsequent to and consequent upon it, *and we saw him.*

3. נִחְדָּל, either in a passive sense, *forsaken of men*, or an active, *ceasing* to be *of men*, so disfigured by suffering as to be no longer counted a man, comp. Ps. 22 : 7. אִישִׁים § 207. 2. *e.* וידוּעַ חֳלָיִ, not *known by* but *acquainted with sickness*, which may be used here as 1 Kin. 22 : 34 of the physical effect of wounds, but most probably stands by a poetic individualization for every form of suffering. וּכְמַסְתֵּר has been explained as an anomalous Hiph. part. *like* one *causing to hide the face from him*, or as the sense of the Hiph. in this verb is simply *to hide*, *like* one *hiding the face from us* in grief, 2 Sam. 15 : 30, or shame, Mic. 3 : 7, as the lepers, Lev. 13 : 45. As, however, such a form of the participle would be almost unexampled, § 94. *e*, it seems better to regard it as a noun, § 191. 4, when מֵאֶנוּ, § 233, may be 1 pl. with the same sense as before, or 3 m. s. with the relative omitted, § 285. 3, *like* one *from whom* there is a *hiding of face*, whether the meaning be that we or men generally averted our faces to avoid the sight of so shocking a spectacle, or that he resembled one from whom God had hidden his face in anger, comp. 59 : 2, where פָּנִים stands as here without any qualifying expression, also 54 : 8, 64 : 6, Ps. 22 : 25. נֶחְזֶה, not 1 pl. fut., but as at the beginning of the verse, Niph. part.

4. These sufferings were not in punishment of any sins of his own, nor were they mere calamities or arbitrary divine inflictions. The true explanation is given in the first clause. הוּא, as subsequently אֲנַחְנוּ, expressed on account of the emphatic contrast, § 243. 1. נָשָׂא, not simply *took away* but *bore*, as it was only by bearing our sufferings that he could have removed them ; this appears further from the parallel expression סָבָלָם, about whose meaning there can be no question, from the preceding verse where Messiah is characterized by the sickness and griefs which are here identified as 'ours,' and from the usage of this verb נָשָׂא in the phrase to which there is manifest allusion here, comp. ver. 11, 'to bear iniquity,' Ezek. 18 : 19. 20, Num. 9 : 13, i. e. to suffer its penalty. Matthew, 8 : 17, quotes these words as fulfilled in our Lord's miracles of healing ; for, though they did not exhaust the meaning of the prophecy, they were types and incipient fruits of the salvation wrought by his vicarious sufferings. וּמַכְאֹבֵינוּ § 200. *c.* סָבָלָם suf. repeats the noun, § 281. נָגוּעַ, this verb and its cognate noun נֶגַע are used of any plague divinely sent, and particularly of the leprosy, 2 Kin. 15 : 5, Lev. 13 : 1, whence the Jewish notion that Messiah was to be a leper. אֱלֹהִים § 254. 9. *b.*

5. מְחֹלָל ב rep. indicates the ground or reason, *on account of*

מוּסַר שְׁלוֹמֵנוּ, not *instruction for our welfare*, § 254. 9, since the reference in the context is not to Christ as a teacher but as an atoning sacrifice, and the prep. עָלָיו *upon him* suggests the idea of bearing suffering, as in ver. 4; but *chastisement* or punishment *of our peace*, that by which our peace or welfare is s cured.

6. The language of the people of God is still continued. בַּצַּאן § 245. 5. *d*, figure of sin and the helpless misery resulting from it.

7. נִגַּשׂ, not 1 pl. fut. Kal, *we shall oppress* him, but Niph. pret., and not impersonally, *it was exacted*, viz., the penalty due to our sin, but *he was oppressed.* וְהוּא pron. expressed because the participle follows, which does not of itself indicate the person. נַעֲנֶה may be taken passively, *afflicted*, a synonymous expression added to strengthen the preceding statement, or reflexively, § 77. 2, *humbling himself*, suggesting the idea that he voluntarily submitted to this affliction. וְלֹא יִפְתַּח־ fut. relative to the foregoing verbs, § 263. 5. *a*; in the vividness of the description the scene appears to be transacting before the prophet's eyes, and hence he uses successively the preterite, the participle, and the future to set it forth in its successive stages as in part past, in part present, and in part yet to come, *he has been oppressed, and he is being afflicted, and he will not open his mouth.* יוֹבָל § 285. 3. Marg. see on Gen. 44 : 10. וְלֹא יִפְתַּח agrees not with רֵחַל which is fem., nor with שֶׂה which is too remote, but with Messiah, who is the principal subject.

8. מֵעֹצֶר prep. may have its instrumental sense, as Eng. Ver. marg., *by oppression and by judgment*, i. e. a judicial sentence, or its local sense, *from confinement and from judgment*, i. e. the tribunal or judgment-seat. לָקֳחָה has been referred to his being taken to execution, as Prov. 24 : 11, or taken out of life, as Ezek. 33 : 4. 6, or his assumption to heaven, as Gen. 5 : 24, 2 Kin. 2 : 9, 10. Of the numerous interpretations proposed for the next clause there are but two which are consistent with the true sense and usage of the words. The first, which has the authority of the early versions in its favor, makes דּוֹרוֹ the object of the following verb, *who shall speak* (or *think*) *his generation*, i. e. who can in word or thought recount their multitude? The 'generation' of the Messiah will then mean those who belong to the same class with him, who are assimilated to him in spirit and in life, as in the phrases 'generation of the righteous,' Ps. 14 : 5, 'generation of thy children,' Ps. 73 : 15, 'generation of the upright,' Ps. 112 : 2. It is thus in fact, though not in form, equivalent to his posterity or spiritual seed, זֶרַע, spoken of ver. 10. The verb שִׂיחַ, though commonly followed by the prep. בְּ, may nevertheless take a direct object, as is shown by Ps. 145 : 5. This rendering assumes that a preliminary glimpse is here afforded of Messiah's

exaltation and the reward of his voluntary endurance, while the entire context relates to his sufferings and the full and proper consideration of their reward does not begin until ver. 10. According to the other view of the clause, אֶת־דּוֹרוֹ stands absolutely in apposition with the subject of the verb § 271. 4. *b*, *as for his generation*, i. e. his contemporaries, *who shall think* (or *say*) *that*, etc., none of them, or comparatively few, shall recognize the fact that his sufferings are vicarious. נְגֻזַ֫, most usually and naturally employed of a violent death. עַמִּי, Jehovah may be the speaker, as in vs. 11. 12, or the prophet, or as in the preceding verses the people of God, the singular being employed distributively § 275. 6, as 1 Sam. 5 : 10, Zech. 8 : 21. לָמוֹ, not an unusual form for 3 m. s. *smiting* was *to him*, but 3 m. pl. and paragogic Vav § 104. *f*, § 233, with the ellipsis of the relative § 285. 3, *to whom smiting* belonged or was due, or the abstract נֶגַע for the concrete, *as a smiting*, one smitten, comp. Lev. 13 : 4, etc., *for them*. The word נֶגַע alludes to נְגֻזַ֫ ver. 4; his contemporaries would think him stricken, but not that the stroke which he bore was one which had been deserved by themselves.

9. וַיִּתֵּן indef. § 243. 2 *and one gave*, put, appointed, equivalent to *it was given*. רְשָׁעִים *wicked*, distinguished as such by an ignominious burial, hence criminals, malefactors. With this is contrasted in the next clause the honourable burial of the rich. The servant of the Lord was destined to both, of course successively and by different parties. This enigmatical statement finds its explanation in the event. They who crucified Christ with malefactors, marked him out for a malefactor's grave; but God by his providence ordered it otherwise. He was laid, as Matthew 27 : 57–60 expressly informs us, with special allusion doubtless to this prophecy, in a rich man's tomb. The exactness of the fulfilment has given great trouble to unbelieving interpreters, who have ineffectually tried by every expedient to get rid of the plain sense of the passage. The text has been altered without the slightest warrant of external authority; עָשִׁיר has been declared, in defiance of invariable usage, to mean *wicked*, and finally it has been said that 'rich' is here equivalent to 'wicked,' inasmuch as riches lead to pride and impiety. It is, however, not the rich man's life, but his burial which is here spoken of, and that manifestly presents not a parallel but a contrast to the grave of the malefactor. Christ had his grave with malefactors in the intention of his murderers, with a rich man in the purpose of God and in actual fact. בְּמוֹתָיו, not in the act of dying but in the state of death, equivalent to *after his death*, comp. 1 Kin. 13 : 31. The plural form has been supposed to express intensity § 201. 2, a death so dreadful that it seemed

like many deaths combined in one, or to be purely poetic, as Ezek. 28 8. 10, or to be such only in appearance, the suffix after וֹת following the analogy of those appended to fem. plur. nouns, comp. Ezek. 6 : 8, 16 · 31, § 173. 2. There is no necessity, therefore, of assuming either that the suffix refers to a collective person, or that the word is the plur. of בָּמָה in the sense of *a sepulchral mound* or *tumulus*, a meaning which this word never has; this would besides require an arbitrary change of the points to בָּמוֹתָיו, and it would after all leave the plural form unexplained. עַל prep. governing the following clause and hence equivalent to the conj. עַל אֲשֶׁר, which may mean *because*, when his innocence will be stated as the reason why his grave was finally assigned him with the rich rather than with the wicked; or *although*, as in Job 16 : 17, a particular being added of a tenor contrary to the preceding, when the reference will be chiefly to the first clause, his grave was appointed him with the wicked, though he had committed no crime in deed or word.

10. Introduces the second portion of the chapter, descriptive of Messiah's reward. This was the reason why Jehovah permitted his servant to be thus afflicted, nay, why he himself imposed these afflictions upon him. הֶחֱלִי § 175. 1 is by some thought to govern and qualify the preceding verb § 269. *a*, *was pleased, crushed him grievously* by § 269 for *was pleased to crush*, etc., comp. Mic. 6 : 13, but it is better to preserve its separate verbal force. אִם— in its proper conditional sense, *if*. תָּשִׂים *put* or *place*, i. e. make, not 2 m. s. referring to Jehovah who is spoken of still in the third person, but 3 f. s. and the subject is נַפְשׁוֹ. This is not a mere periphrasis for the pronoun *he*, but has the emphatic sense of *his soul*, his life, which is represented as making the offering, because it was the life which was sacrificed. אָשָׁם, the legal designation of the *trespass-offering*, Lev. 5 : 15, 16, a modification of the sin-offering, in which there was not only an expiation for the sin by the shedding of blood, but a pecuniary compensation or amends for the injury committed. An expiation for the forfeited life of the sinner and a full satisfaction to the law and justice of God are combined in the sacrifice of Christ. The mention of the condition is followed by that of the blessings suspended upon it, viz., a numerous posterity, long life, and a successful prosecution of the task which God had been pleased to commit to him. Like blessings were often promised and granted to the righteous, Job 5 : 23–26; they are here pledged to the servant of God in their highest spiritual meaning. בְּיָדוֹ *in* or *by his hand*, i. e. by his instrumentality, Lev. 8 : 36.

11. מֵעֲמַל prep. causal, *on account of*, not partitive, as though he should see some but not all of the results of his toil. יִרְאֶה, the object implied though not expressed is an ample reward, such as had been

promised in the preceding verse. בְּדַעְתּוֹ, not by the knowledge which he possesses, for Messiah is here spoken of as an atoning sacrifice and not as a teacher, but the suf. expresses the object § 254. 9, *by the knowledge of him* on the part of others, that practical knowledge and right apprehension of him which implies faith in him and reliance upon him. יַצְדִּיק, not *to make* inwardly *righteous*, a sense which the verb has, if at all, only in one passage, Dan. 12 : 3, but in the forensic sense *to justify* § 272. 2. *a*. צַדִּיק adj. contrary to the ordinary rule § 249. 1. *a*, stands emphatically before its noun and in a significant proximity to its cognate verb. In such cases the article is omitted, the new prominence which the adjective assumes conferring upon it a measure of independence and perhaps something of the character of a proper name, comp. Jer. 3 : 7. 10. עַבְדִּי, Jehovah is the speaker in this and the following verse.

12. Some render the first clause, *I will divide* (or *apportion*, comp. Job 39 : 17) *to him the many, and he shall divide strong ones as spoil*, i. e. his spiritual conquests shall embrace vast multitudes, and even the most powerful shall own him their victor. Others prefer to translate, *I will divide to him among the many, and he shall divide spoil with the strong*, comp. Prov. 16 : 19 ; he shall have the success which elsewhere attends multitudes and strength. He, like other great conquerors, shall have abundant spoil and reap large fruits from his victories. That his conquests are of a very different description from theirs, however, appears from the method by which they were gained as detailed in the remainder of the verse. הֶעֱרָה, either *poured out* or *bared*, exposed. יַפְגִּיעַ fut. because not confined to the period of his humiliation, but still performed in his state of exaltation.

EZEKIEL, CHAPTER XXXVII.

This chapter contains,

1. A symbolical vision, vs. 1–10, with its explanation, vs. 11–14.
2. A symbolical action, vs. 15–17, with its explanation, vs. 18–28.

The former, which is a real vision, and not merely an allegory in that form, is not designed to set forth the corporeal resurrection of Israel's dead, as has sometimes been inferred from vs. 12. 13, but as is plain from ver. 11 a glorious change to be wrought in Israel's condition, a change which to human view was as hopeless as that dry bones should be raised to life.

If we could presume that the doctrine of a future resurrection was understood and was a part of the popular faith at the time of the prophet

it would be natural to suppose an allusion to it here. God, who shall hereafter raise the dead, will restore Israel to a new life. Perhaps, however, it may better be conceived to be preparatory to the doctrine than built upon it, an obscure hint of what was afterwards to be more fully disclosed than an evidence that it was already familiarly known. Such premonitory intimations occur with frequency in the Old Testament. A method often employed for this purpose, and it is singularly adapted to the end, is the use of figures, which, beside their obvious figurative interpretation, shall also have accomplishment as literal verities, see on Isa. 40 : 3. This view of the case is confirmed by the fact that the principle here asserted is the very one upon which the doctrine of the resurrection of the righteous rests. Israel's relation to God as his people gave assurance that though dead he must rise again. If this was true of the people as a whole, it was applicable likewise to the individuals composing it so far as they personally sustained this vital and vivifying relation to God. If it was true of the death and ruin which had overtaken Israel as a body, it was also applicable to the corporeal death of individual believers. Death cannot annihilate or destroy those who belong to God. This is in fact the point of view from which the Old Testament chiefly developes the doctrine of the future state and of the corporeal resurrection. And this is urged by our Lord against the Sadducees as underlying even the earliest periods of divine revelation, Luke 20 : 37. 38.

1. יַד־ *the hand*, as the organ chiefly employed in action, is used as a symbol of power, and here denotes that mighty spiritual influence, by which the prophet's ordinary consciousness was suppressed and the condition of ecstasy produced, comp. 1 : 3, 8 : 1, 40 : 1. בְּרוּחַ *in the Spirit*, i. e. intimately united with this divine agent and under his control; רוּחַ may be in const. before יְהוָה or as the accentuators seem to have judged in the absolute, when it will be definite without the article, as 8 : 3, § 246. 1, and יְהוָה will be the subject of the preceding verb. מְלֵאָה verbal adj. governing a direct object like the verb from which it is derived § 271. 1, see on Gen. 42 : 18.

2. סְבִיב § 280. 3.

3. הֲתִחְיֶינָה expresses not possibility only, but futurity, *shall they live?* - אֲדֹנָי § 199. *c.* יֱהוִה § 47.

4. אֲלֵיהֶם § 275. 5; so שֵׁמָּע, comp. ver. 5, etc. הָעֲצָמוֹת § 245. 2.

7. רַעַשׁ ... קוֹל, possibly *thunder* and *earthquake*, betokening the divine presence and agency, but more probably *noise* and *shaking* of the bones. וַתִּקְרְבוּ § 88 (3 f. pl.)

8. אֵין, see on Gen. 40 : 8.

11. לָנוּ, a pleonastic use of the dative of advantage, *for ourselves*,

so far as we are concerned, Eng. Ver. 'for our parts;' others render *to ourselves*, i. e. *cut off* from all hope or help and left *to ourselves*.

12. וְהַבֵּאתָ § 160. 2. 13. בְּפִתְחֵי § 106. *a*.

14. וְהַעֲמַדְתָּי § 160. 1 and 2. נֶאֱסַר § 90 (pass.). Marg. see on Judg. 13 : 25.

15. This spiritual resurrection is followed by a cessation of the schism between Judah and Israel, the type of all divisions among the people of God. Marg. *The Haphtarah* of וַיִּגַּשׁ Gen. 44 : 18, etc.

16. לִיהוּדָה § 257. 1. חֻבְּרוּ § 46, § 220. 2. *b*, such as attached themselves to Judah from the other tribes, 2 Chron. 11 : 12–17, 15 : 9, 30 : 11. 18. 25.

17. וְקָבַב § 119. 1. לַאֲחָדִים § 223. 1. *a*.

19. בֵּית־אֶפְרַיִם, Ephraim was the leader in the schism, and dominant among the revolted tribes. He had ambitiously grasped in his own hand as many tribes as he could bring beneath his own control; but all would be hereafter united in the hand of the Lord. עָלָיו suf. refers to Judah, and the following words are explanatory, *upon* or along with *him*, viz., *with the stick of Judah*. Others render, *I will put them*, the tribes of Israel, *together with him*, Ephraim, *with the stick of Judah*.

22. יִהְיֶה־ § 86. *b* (3 pl.) 23. וְטִמְּאוּ § 82. 5.

26. וְהָרַתִּי § 86. *b* (2 m. s.). אוֹתָם § 238. 2. *a*.

28. מְקַדֵּשׁ, predicate without the article § 259. 2. Marg. as ver. 14.

OBADIAH.

This prophecy is divisible into three parts, viz.:

(1) vs. 1–9, the utter destruction to which Edom is destined.

(2) vs. 10–16, the reason of it, viz.: Edom's unbrotherly conduct at the time of Jerusalem's calamity.

(3) vs. 17–21, the contrasted deliverance and enlargement of Jacob.

1. Marg. *The Haphtarah* of וַיִּשְׁלַח Gen. 32 : 4, etc. חֲזוֹן *vision*, not in the specific sense of an appearance beheld in an ecstatic state, but in the more general sense of a divine revelation or prophecy, affording an insight into the will and purposes of God. עֹבַדְיָה § 195. 3. After this brief title the nations are summoned to arise and make war upon Edom. כֹּה־אָמַר אֲדֹנָי. This introductory formula is elsewhere invariably followed by language in which God is himself the speaker; here, however, it is used to denote that what comes after is a communication from God, even though he does not throughout speak in the first person

This is simpler than to enclose the remainder of the verse in a parenthesis and connect this formula directly with ver. 2; or to assume an anacoluthon, 'we have heard tidings from Jehovah,' when the construction with which the sentence began would have required instead, 'I, Jehovah, have caused you to hear tidings;' or, more violent still, to resort to the hypothesis of an interpolation, which is commonly a mere cover of ignorance or unbelief, and is here peculiarly unfortunate, for if the words 'Thus saith the Lord concerning Edom' be stricken from the text, there will be nothing to intimate against whom war is to be prepared, nor who is addressed vs. 2–5, nor what is the subject of the prophecy, until it is learned from ver. 6. It would be better to allow the text to remain as it is, and confess the difficulty to be insoluble, than to get rid of it in such an unwarrantable manner. The pret. אָמַר does not here denote an action wholly past, as though the prophet were repeating what God had said at some former time, perhaps through the medium of a preceding prophet, but in accordance with the constant usage of this formula an action belonging to the present, already begun but not yet finished, § 262. 2. And hence the fut. יֹאמַר may with equal propriety be used in the same phrase, Isa. 40 : 1. לְאֱדוֹם *in respect to*, concerning *Edom*, or, if the remainder of the verse is parenthetic, *to Edom*, see on Gen. 1 : 28. שָׁמַעְנוּ *we*, not the nations who are in the next clause spoken of in the third person, but the people of God who heard this in the prophet as their representative, or through him as their medium of communication with the Lord; the plural would then intimate that these tidings were received by the prophet not as an individual, but as a member and organ of the chosen people, and for the sake of the whole. Or he may possibly speak in the name of the prophets, to others of whom like disclosures were made, comp. Isa. 53 : 1. וְצִיר. This clause may be explanatory of the preceding, the tidings being that a messenger had been sent, etc. Or if the tidings have a more general relation to all that follows respecting Edom's overthrow, it may be confirmatory, showing that measures were already taken to effect this end. It does not form an opposition to the preceding clause, as though the meaning were, We, the chosen people, have heard a summons (which is not the sense of שְׁמוּעָה), and a messenger has also been despatched among the heathen that both Jews and Gentiles might be united in the war upon Edom. The messenger, if an ideal one sent by God to gather the nations, simply expresses the thought that the Lord would certainly bring about this result. The same idea is elsewhere conveyed under the image of calling distant nations by a hiss or whistle, or setting up a signal for them to congregate, Isa. 5 : 26, 7 : 18. Or the messenger

may be a real one, sent by one nation to solicit the aid of others. שְׁלֻחָה, Marg. see on Gen. 44 : 10. וְקוּמָה, the language of the messenger addressed to the nations, which is simpler than to regard it as the mutual exhortations of the nations, roused by the messenger sent to them. It is quite unnatural, and contrary to the whole tenor of the following prediction, to suppose that the chosen people are in these words exhorting one another to engage in a war to which the heathen had already been divinely invited. וְנָקוּמָה *we*, i. e. both the party represented by the messenger and the nations addressed. If he has been sent by God, then by a bold figure God is represented as taking the initiative in the war against Edom, and inviting the nations to coöperate with him. Comp. Isa. 13 : 4. 5, Joel 2 : 11. עָלֶיהָ § 275. 2. *b*.

2. This gathering of the nations to war against Edom is in pursuance of the divine intention to reduce him to insignificance and to a despicable condition. נְתַתִּיךָ *I have* in purpose *given*, made *thee small*, § 262. 1. *b;* the preterite is used because the purpose was already formed, though not yet executed in actual fact. It is not necessary, therefore, to refer this to something wholly belonging to the past, to the position which God originally assigned to Edom among the nations, as though it were intended by its contrast with what follows to set his arrogance in a more glaring light; God had made him a small, despised people, but his pride led him to fancy himself invincible. בָּזוֹי, this result, divinely resolved upon, is spoken of as if it were already effected.

3. The confidence which he had entertained and still continued to cherish in his inaccessible position, was a delusion. שְׁכֵנִי § 218, § 255. 1. בְּחַגְוֵי־. This word is of rare occurrence, and interpreters are not agreed as to its precise sense. Gesenius renders it *asylums:* others *clefts* or *excavations*, which is more aptly descriptive, has the ancient versions in its favour, and admits of an equally satisfactory derivation. מְרוֹם שִׁבְתּוֹ § 279, *the lofty place of his inhabiting*, i. e. which he inhabits; this may be in apposition to חַגְוֵי סֶלַע, from which the prep. בְּ is to be repeated, or it may be governed immediately by שְׁכֵנִי, which sometimes takes a direct object, *inhabiting his lofty dwelling in the clefts of the rocks.* מִי, the question implies that no one could.

4. Though his habitations were more difficult of access than they were, or than it was possible for them to be, God would dislodge him. תַּגְבִּיהַּ may be taken absolutely, *if thou shalt mount high as the eagle*, or קִנְּךָ may be supplied from the next clause, *if thou make thy nest high as the eagle*, in which case the infin. שִׂים will be assimilated to it in tense, number, and person, § 268. 1, though others regard it as a passive participle, § 158. 3; or better still, תַּגְבִּיהַּ may govern שִׂים directly, *if thou*

make high the putting of thy nest, i. e. put thy nest high, § 269. *a*, comp. Ps. 113:5, Job 5:7. בֵּין כּוֹכָבִים, not apparently, i. e. upon summits so lofty that, viewed from beneath, they might seem to be among the stars, but really. This is of course an impossible supposition, but its very absurdity only shows more clearly how inevitable was their doom. Comp. Amos 9:2, etc.

5. Transported in idea to the event which he was predicting, the prophet exclaims at the completeness of the ruin and the pillage, such as the ordinary causes and images of desolation were inadequate to effect or to represent. גַּנָּבִים § 187. 1. *a*, *thieves* abstracting stealthily, שֹׁדְדֵי § 35. 1, *robbers* using violence to accomplish their purpose. *If thieves came to thee*, etc., *would they not steal* (יִגְנְבוּ fut. because subsequent to בָּאוּ § 263. 5. *a*) *enough for them*, as much as they wanted, could lay their hands on, or were able to carry away; still they would have left something, they could not have plundered thee of every thing. That it was not ordinary thieves from whom Edom had suffered, but something far worse, appeared from their having stripped him of all and ruined him utterly, as is suggested by the interjected exclamation, *how hast thou been destroyed!* § 86. *b* (2 m. s.), § 262. 4. A similar sense may be obtained by rendering אִם interrogatively in both clauses of the verse, though this meaning of the particle is mostly confined to disjunctive questions, § 283. 2: *Have thieves come to thee*, etc.? it might seem as if they had, and yet this would not account for such extreme desolation; *do they not steal* (fut. in habitual sense, § 263. 4) *enough for them?* they do not despoil of every thing, as has been done in this case. Or אֵיךְ both here and in ver. 6 may introduce an interrogation, though this is less forcible than the exclamation: *If thieves had come to thee*, etc., *how couldest thou have been destroyed* (pret. modified by the preceding condition, § 262. 1) as thou hast been? The least satisfactory of all the interpretations which have been proposed, supposes that the prophet does not contrast the 'thieves,' etc. with the actual plunderers of Edom, but identifies them. *If thieves come to thee* (prop. *shall have come*, pret. in relation to the following future, § 262. 1) as they certainly shall, etc., *will they not steal their fill?* the implication being not that they will leave something, but that they will take every thing that they can get. *If grape gatherers*, etc., *will they not leave* mere *gleanings*, i. e. the least possible remnant?

6. נֶחְפְּשׂוּ agrees with עֵשָׂו as a collective noun, § 275. 2. מַצְפֻּנָיו *secret places*, § 191. 3, or *hidden things*, concealed treasures, § 191. 5.

7. Edom's impregnable position could not protect him against this unsparing pillage. His other grounds of dependence, the friendly dis-

position of allied nations and his own wisdom and valour would be equally unavailing. From the description of this desolation the prophet now reverts to the circumstances which preceded it. אַנְשֵׁי בְרִיתֶךָ *men of thy covenant*, i. e. those in covenant with thee; and as the relations spoken of are those of a nation, allied nations and not merely individuals must be intended. These have so far violated their engagements and disappointed thy reasonable expectations, that they *have sent thee* (pret. § 262. 4) *to the border*. When thou hast gone to them to obtain the stipulated aid against invading foes, they have conducted thee, in the person of thy representatives or ambassadors sent for this purpose, to the borders of their territory, not in token of respect and honour, as though the meaning were, they lavish every attention upon thee, and make fair promises which they never fulfil; because upon this understanding of their act, the most essential thought, the non-fulfilment of their promises, is not expressed. Their sending thee to the border is simply equivalent to dismissing thee, refusing the solicited aid, and sending thee out of the country. It has also with less probability been understood to mean that they refuse to harbour the fugitives escaped from the devastation before described; *they sent thee*, i. e. this fleeing remnant which alone survived, *to the border;* or to denote active hostility, the border upon this hypothesis being not the limit of their own territory, but that of Edom, *they sent thee to* thy *border*, i. e. expelled thee to it and beyond it. This, however, would more naturally be attributed to the nations spoken of in ver. 1. The allies of Edom refuse in his extremity to grant him aid; and what is yet more unexpected and trying, אַנְשֵׁי שְׁלֹמֶךָ *the men of thy peace*, the nations at peace with thee, and upon whose neutrality, at least, if not assistance, thou couldest count, *have deceived thee, have prevailed with respect to thee*, i. e. over thee. They have by open force, or secret treachery, taken the side of thy foes to their advantage and thy hurt. And most astounding of all, לַחְמְךָ, either by a bold figure, or by an unusual ellipsis, although it is one easily supplied from the preceding words, for *men of thy bread*, befriended by thee in their times of want, or deriving their subsistence from thee, requite thy kindness with perfidy and injury. יָשִׂימוּ, fut. because the prophet speaks as if in the midst of what he is describing, § 263. 5. *a*. Edom has found himself disappointed in two classes, the nations with whom he was in alliance, and those with whom he was at peace; one class yet remains, those who had eaten his bread, and there a similar disappointment awaits him. It may be observed here, that these classes need not be exclusive of each other: the same nation might perhaps belong to one or t another, according to the aspect under which

it is contemplated. But all, upon whom Edom could have reposed any reliance, failed to meet his natural and legitimate expectations. מָזוֹר, variously rendered *snare*, *falsehood*, and *wound*. The construction above proposed is on the one hand preferable to that which violates the accents by connecting לַחְמֶךָ with the preceding clause, *the men of thy peace* and *of thy bread have*, etc.; and on the other to that which governs לַחְמֶךָ by יָשִׂימוּ *they*, indef., § 243. 2, *will make thy bread a snare under thee*, whether this be understood to mean that they treacherously entrap the fleeing remnant of Edom under pretence of affording them subsistence, or that they ungratefully replace or requite the bread which they have received from Edom by setting a snare for him. בּוֹ suf. refers not to מָזוֹר *snare*, *there is no perceiving it*, Edom does not perceive the snare set for him, which gives a wrong sense to תְּבוּנָה; but it refers to Edom § 279, *there is no understanding in him*. This is not here stated as an explanation of the ill-usage just recited, as though he had brought it upon himself by his own folly; nor as a deduction from it, as though his being so deceived and ensnared evidenced a lack of intelligence; nor as a consequence of it, as though the perplexities resulting from the treachery of his supposed friends induced an entire confusion of counsels. It is rather a fresh particular in the hopelessness of his condition. Every resource fails him. He is not only deserted by others on whom he relied, but his own wisdom, in which he prided himself, and for which he was famed, Jer. 49 : 7, forsakes him.

8. This is not accidental or unexplained, but due to a special divine infliction. הֲלוֹא expects an affirmative answer. וְהַעֲבַדְתִּי § 112. 3, § 287. 3.

9. They should be deprived of courage as well as of sagacity. וְחַתּוּ § 100. 2. *a* (2). לְמַעַן expresses not simply the result, *so that*, but the design, *in order that*. Their bravery is taken from them with the view of giving them up to helpless slaughter. אִישׁ, used as an indefinite pronoun, *every one*. מִקָּטֶל, the sense of the prep. is not negative, *without a battle*, which does not give the noun its proper signification; nor causal, *on account of slaughter*, thy slaughter of Jacob, for this was chargeable not upon Edom, but upon 'the strangers,' ver. 11; but instrumental, *by slaughter*. It violates the accents to connect this with the next verse, and read, *on account of the slaughter* and *on account of the violence*, etc.

10. The crime by which Edom has incurred so terrible a retribution. מֵחֲמַס, prep. causal, noun constr. before its object, § 254. 9. *a*, *on account of violence*, wrong, done to *thy brother*. תְּכַסְּךָ, not in allusion to blushes covering the countenance, nor to the disposition of those who

are ashamed to conceal or veil the face, but *shame shall cover*, overspread or overwhelm *thee*. וְנִכְרַתְךָ alludes to יְכָסֶתְךָ ver. 9. Marg. see on Judg. 13 : 18 ; *other copies* accent רֶ, in which case the Vav must be regarded as simply conjunctive, or else the accent remains on the penult contrary to the ordinary rule after Vav Conversive, § 100. 2.

11. The time and circumstances of the commission of this crime Esau's hostility toward Jacob was transmitted to his descendants, and revealed itself in the whole course of their history. It culminated at the overthrow of Jerusalem by the Chaldeans. In this hour of Judah's calamity, Edom, instead of burying his rancour, and showing the commiseration which might have been expected from a kindred people, displayed a malicious joy at the downfall of his ancient rival. He made common cause with the foreign invader, and added his insults and outrages to those of the merciless enemy, Ps. 137 : 7, Lam. 4 : 21. 22. Passing by all inferior manifestations of this long cherished animosity, the prophet singles out this most glaring and wanton exhibition of it, which he was enabled to foresee. בְּיוֹם connects not with what precedes, 'On account of the violence, etc. in the day;' but with what follows, 'In the day, etc., thou too wast as one of them;' indefinitely, as in Gen. 2 : 4. עֲמָדְךָ § 106. *a*. מִנֶּגֶד *over against, opposite*, whether as a spectator or as an enemy. בְּיוֹם, coördinate with the preceding בְּיוֹם. חֵילוֹ *forces, host*, as in ver. 20, or *wealth, substance*, as in ver. 13. בָּאוּ, change of construction from the infin. to the pret. § 282. *c*, with a direct object, § 271. 2, though it is commonly followed by the prep. בְּ *into*, or לְ, אֶל *to*. כְּאַחַד § 255. 1, comp. on Gen. 3 : 22.

12. Instead of proceeding to describe the conduct of Edom at this time of Judah's sore distress, the prophet appears to be a witness of its atrocity, and in impassioned terms begs Edom not to commit the crimes which he is on the point or in the act of committing, viz., not to indulge in malicious joy at Judah's downfall, ver. 12, not to take part in the sack and plunder of Jerusalem, ver. 13, and not to slaughter or betray Judah's hapless fugitives, ver. 14. וְאַל־תֵּרֶא § 264, § 171. 1, cannot mean, *thou shouldest not have looked*, but must be rendered *look not*. As it would be unnatural and contrary to analogy to dissuade from that which had already been committed, the conduct of Edom here complained of must have been still future, and hence the preterites of ver. 11 are prophetic like those of vs. 2. 6. 7. The prophecy must accordingly have been delivered prior to the destruction of Jerusalem by Nebuchadnezzar, and we thus have an incidental corroboration of its date as inferred from its position among the minor prophets after Amos and before Jonah and Micah. בְּיוֹם־ may express the time of the action, *in*

which case רְאֵה must stand absolutely without an object, *look not at* what may offer itself to your sight *in the day*, etc.; or coördinating still the second בְּיוֹם of this clause with the first, בְּ may connect the verb with its object, denoting that the sight dwells upon it and rests in it with satisfaction, see on Gen. 44 : 34, Judg. 16 : 27, *look*, gaze *not at the day of thy brother*, i. e. the period of his calamity, comp. Ps. 137 : 7, *at the day of*, etc.; or, which the regular structure of the following clauses seems to require, the first בְּיוֹם may express the object of the verb, and the second the time of the action, *gaze not at the day of thy brother in the day*, etc. נָכְרִיּוֹ, Ges., *his strange fate, calamity;* others, his being treated as a stranger, *his rejection.* הַגְדֵּל פִּיךָ *enlarge thy mouth*, as a gesture of derision, Ps. 22 : 8, 35 : 21, Isa. 57 : 4, Lam. 2 : 16, or *make great thy mouth*, as the organ of speech, i. e. utter proud and insolent things, comp. Ezek. 35 : 13.

13. אַל־תִּשְׁלַחְנָה. This difficult form has been variously explained. Some make it 2 f. pl., the Edomites being addressed as women on account of the dastardly conduct ascribed to them, comp. Nah. 3 : 13; others 2 m. s. with נָה added for the particle of entreaty נָא, but this is never written as one word with the verb, never has ה in place of א, and when connected with a dissuasion its proper place is between אַל and the verb, comp. Gen. 18 : 3, the only exception is Judg. 19 : 23; others conceive נָה to be ה paragogic preceded by נ epenthetic, a combination which never occurs. Perhaps the simplest and best explanation, though it is not free from difficulties, is to regard תִּשְׁלַחְנָה as an unusual form for תִּשְׁלַחְנָה with 3 f. s. suffix and נ epenthetic, § 88 (3 f. pl.), *put it not forth*, viz., thy hand, which the prophet has in mind without distinctly naming it. Like instances of the employment of a suffix with reference to an object not mentioned in the context, but easily deducible from it, occur elsewhere, Isa. 1 : 6, 8 : 21, Ps. 18 : 15, 68 : 11. 15. Comp. 1 Sam. 24 : 11.

15. כִּי־ introduces the reason by which the preceding exhortations are enforced, *for* a time of recompense is coming shortly. יוֹם־יְהוָה *the day of Jehovah*, which belongs especially to him, inasmuch as he shall then manifest himself in his true character, particularly in his attributes of mercy and of justice. It shall be a day of gracious reward to his own people and of righteous retribution to his and their foes. In contrast with the day of Judah, ver. 12, the period of his humiliation and defeat, it is the period of Jehovah's exaltation and triumph, which his oppressed people shall share, but which shall bring ruin upon all who oppress them or oppose him. This day is further characterized by the words עַל־כָּל־הַגּוֹיִם, which are to be connected with יוֹם־יְהוָה, not with קָרוֹב, to denote the universality of the judgment then to be executed. By the

day of the Lord, of which the prophets speak, is manifestly meant not merely the final period of judgment to be executed simultaneously upon the whole world, from which the representation takes its form and colour; but they likewise include under it the entire series of particular and partial judgments wrought successively on each of the nations in the course of God's providence. All spring from one source, and possess the same character. They form one work of divine retribution. The punishment of Edom is not viewed correctly, if it is regarded as an isolated fact. It is really a part of God's universal work of judgment, wrought in the course of human history, and consummated at its close. This day, which expands itself thus into a protracted period, is further said to be קָרוֹב *near*, because punishment would swiftly follow the offence which has been described. When that time arrives, to which the prophet has in idea been transported, and out of the midst of which he has been speaking, when Jerusalem shall fall and Edom shall insult over its ruins, his own doom shall not be long delayed. That portion of 'the day of the Lord upon all the nations,' to which Edom's punishment is assigned, shall then be near, at the very doors. גְּמֻלָה § 35. 1. גְּמוּלָךְ, divine punishment is not an arbitrary infliction, but simply the recoil of sin, the return of one's own deeds upon himself. בְּרֹאשֶׁךָ, prep., denotes conjunction or contact, see on Gen. 2 : 24, 3 : 3. The head, as the most prominent and important member, is the representative of the person. Hence the symbolical acts of crowning, Zech. 6 : 11, or anointing the head, Ps. 23 : 5, uncovering the head, Lev. 13 : 45, 21 : 10, casting dust on the head, Josh. 7 : 6, laying hands on the head, Lev. 1 : 4. Hence, too, the head is spoken of as bearing good, Isa. 35 : 10, Prov. 10 : 6; and evil, Jer. 23 : 19; guilt and punishment, Josh. 2 : 19, Joel 3 : 4. 7; this last is particularly appropriate when, as in the present instance, the offence is a capital one, and is to be capitally punished.

16. This verse confirms the statement of the preceding, that in the day of the Lord upon all nations an exact retribution shall be meted out to Edom. He has been guilty of drinking, indulging in festive carousals in his insolent exultation over Judah's calamity: and he shall be punished by having to drink, in common with other nations, a draught which shall cause his destruction. The sin of Edom is not, of course, the ground of the punishment of all nations, each of which is to suffer for its own crimes; but it suggests the figure under which the doom of all is set forth. As the experience of pleasure or pain may be aptly represented by tasting or drinking what is agreeable, Ps. 36 : 9, or the reverse, Jer. 23 : 15, the endurance of divine wrath finds its appropriate emblem in a bitter and deadly draught which men are compelled to

swallow, Job 21 : 20, Ps. 75 : 9, Isa. 51 : 17. 22, Jer. 25 : 15, etc יְשַׁתִּיתֻם, Edom is addressed as in the preceding verses. עַל־ *upon*, indicating the place of their revelry, which is more natural in the connection than *over*, indicating its subject or occasion. הַר קָדְשִׁי § 254. 6, § 256, *my mountain of holiness*, i. e. *my holy mountain*. תָּמִיד *continually*, not of course that each nation should continue for ever drinking, for the draughts are, as is immediately added, productive of speedy extinction; but they should drink in unending series until the entire number was exhausted, comp. the phrase *continual burnt-offering*, Ex. 29 : 42, *continual shew-bread*, Ex. 25 : 30, 2 Chron. 2 : 3. Several manuscripts, and a few of the early printed editions, substitute for this word סָבִיב *around* or *in turn*, which, though preferred by some commentators, is doubtless a gloss at first inserted in the margin by way of explanation, and subsequently transferred to the text. The common text has in its favour the best and most accurate manuscripts and all the ancient versions. It is an illustration of the tendency to substitute an easier reading in place of one which involves a real or fancied difficulty. The rendering of this phrase in the Septuagint may also serve to illustrate, on the one hand, how errors may arise from the eye, transcribers or translators not seeing accurately what is before them, and on the other, how even the errors of a version may be turned to account by the critic, and afford him data from which to conclude upon the true form of the original text. For יִשְׁתּוּ כָל־הַגּוֹיִם תָּמִיד the LXX. have πίονται πάντα τὰ ἔθνη οἶνον. It is plain that the translator, misled by the similarity of the letters, has mistaken תמיד for חמיר = חֶמֶר *wine*. וְשָׁתָּה, emphatic repetition of the finite form of the verb, § 282. *b*, *drink and drink*, i. e. continue drinking until the whole is exhausted. וְלָעוּ § 100. 2. *a* (2). כְּלוֹא § 285. 3, *as* those who, etc. In the exposition of this verse already given, the word *drink* is taken in its literal sense in the first clause, and figuratively in the second. Other constructions have been proposed, which preserve the same sense in both clauses. Thus literally in both: 1. *As ye* Edomites *have drunk upon my holy mountain*, exulting over the ruin of Jerusalem, *all nations shall drink*, exulting over your ruin. But *all* nations were not to be combined against Edom, ver. 1; the essential thing in this interpretation, that the drinking of all the nations had relation to Edom, or expressed their joy at his destruction, is not in the text, but must be supplied; and the kind of drinking intended is shown by its effect, *they shall be as* those who *have not been*, who have never existed. Or, 2. *As ye* Edomites *have drunk upon my holy mountain, all nations* shall do the same, shall inflict similar injuries and insults, *shall drink* there and perish in consequence, *be as* those who *have not been*. But this is inap-

propriate to the connection; the particle כִּי *for*, with which the verse begins, must be followed by a confirmation of the preceding statement that, as Edom has done it shall be done to him. The same objection may be made to those constructions in which *drink* is understood figuratively in both clauses, viz., 3. *As ye*, Edomites, *have drunk* the cup of divine wrath, the preterite prophetic § 262. 4, *on account of my holy mountain*, i. e. for your injurious treatment of God's people, *all nations shall drink* the same. And, 4. *As ye*, Jews (who are, however, nowhere addressed throughout the prophecy, and whom there is nothing in the context to suggest), *have drunk* of the divine wrath *upon my holy mountain*, *all nations shall drink* the same, but more copiously, and for a longer term. Thus understood, the verse would be parallel to Jer. 25 : 29, 49 : 12.

17. In contrast with the perdition of Edom and the nations, in contrast, too, with the injurious treatment that Judah shall experience at their hands, the concluding section of this prophecy dwells upon the ultimate salvation, victory, and enlargement of God's people. וּבְהַר § 254. 3. פְּלֵיטָה is by some regarded as an abstract, *escape*, *deliverance*, by others as a collective, *an escaped*, or *delivered* band, § 198. While the nations, who are enemies of God, are doomed to extinction, God's kingdom, of which Zion is the centre and seat, shall be preserved. It must pass through sore trials, such as that referred to vs. 11–14, and others beside, but there shall still be a remnant surviving them all, comp. Joel 3 : 5. קֹדֶשׁ may either be the subject, *and there shall be holiness*, viz. in mount Zion, or the predicate, *and it*, the body of those who have escaped, *shall be holiness*, or holy. This denotes not merely inward purity, but sacredness and inviolability. They belong to God, and are consequently under his special protection, comp. Joel 4 : 17, Jer. 2 : 3. בֵּית יַעֲקֹב, the entire covenant people. This expression is not to be restricted to Judah, either here or in the next verse. מוֹרָשֵׁיהֶם § 216. 1. *a*, *their* own *possessions*, from which they had previously been driven, see ver. 11; or it may mean the possessions of all the nations, ver. 16. The people of God shall not only be protected from further injury from other nations, but they shall conquer and possess the world, comp. ver. 21, Dan. 7 : 27. Upon the latter view of its meaning, the idea is here expressed in the general, of which an individual application is made in the following verses appropriate to the subject of this prophecy.

18. וּבֵית יוֹסֵף, *the house of Joseph* properly denotes the tribes of Ephraim and Manasseh, who were descended from him, Josh. 16 : 4, but is here applied to the kingdom of the ten tribes, which was under the

leadership of Ephraim, see on Ezek. 37 : 19. Although included in the house of Jacob already spoken of, they are separately mentioned to preclude all doubt as to their interest in what is here declared, and to give greater prominence to the reunion of the sundered tribes against the common enemy, comp. Isa. 11 : 13. 14. The figure employed suggests the idea of easy and complete destruction, comp. Isa. 5 : 24, 10 · 17.

19. The territorial enlargement of the covenant people in all directions. הַנֶּגֶב § 275. 2. *b*. The inhabitants of the southern part of Judah, contiguous to Edom, should remove southward and occupy this vacated territory. The dwellers in the vale, the low country in the west of Judah, should spread westward over the territory of the Philistines. וְיָרְשׁוּ. The subject is not expressed. Judah is evidently intended, as may readily be inferred from the previous mention of the south and the vale which were parts of that tribe. Judah shall expand not only southward and westward, but northward into the territory of Ephraim and Samaria, thus dispossessing Benjamin, who shall in turn occupy Gilead on the east of Jordan.

20. The ten tribes will thus be pushed northward into Phenicia. וְגָלַת *and the captivity of this host*, this captive host *of the children of Israel*, the ten tribes which, it is here presupposed, shall have been carried into captivity, shall possess *what Canaanites* do, the territory of the Canaanites or Phenicians, comp. Isa. 23 : 11, *unto Zarephath*. This yields a better sense than to make אֲשֶׁר־כְּנַעֲנִים descriptive of גָּלַת, which must then be coördinated with the following גָּלַת as the subject of יָרְשׁוּ in the last clause : *the captivity*, etc., *who are Canaanites*, etc., i. e. are captives in Phenicia and reside there, *and the captivity of Jerusalem*, etc., *shall possess*, etc. בִּסְפָרַד, some remote locality known only from this passage : it may perhaps be used in a general sense to denote a distant region. Some suppose it to be an appellative noun meaning *dispersion*, comp. root פָּרַד. Jerome identifies it with the Bosphorus, which may be a mere conjecture, from the sound of the name with the preposition prefixed. The rabbins give this name to Spain, Ἑσπερία, and make צָרְפַת to be France, though this latter is manifestly the town of Sarepta. הַנֶּגֶב עָרֵי, as the restored inhabitants of Jerusalem more than fill their former residence, they spread over the cities of the south vacated by the occupation of Edom, ver. 19.

21. מוֹשִׁיעִים, an allusion to the judges whom God had at a former period raised up to deliver his people and punish their oppressors, comp. Judg. 2 : 16, Neh. 9 : 27. Such divinely commissioned champions should again ascend mount Zion, or perhaps, as the captivity is alluded to in the preceding verse, come up out of exile to mount Zion, see on Gen

39 : 1. The people restored from exile should be provided with deliverers and saviours, including and culminating in the great antitype of all לְשַׁבֵּט § 22. *a* (5), see on Judg. 15 : 20. Marg. see on Judg. 13 : 25.

NAHUM. CHAPTER I.

This prophecy is appropriately divided into three chapters, of which

Chap. i. announces the divine purpose to destroy Nineveh.

Chap. ii. describes its overthrow.

Chap. iii. assigns the reason for it, and declares its inevitable certainty.

1. The opening verse contains the title to the book, the first clause of which explains its subject, and the second names its author. Like the titles prefixed to other prophecies, it forms part of the original and authentic text, and is to be regarded as written by the prophet himself. מַשָּׂא is by some rendered *utterance*, *prophecy*, by others *burden*. In favour of the latter may be urged, (1) the uniform usage of the word when employed as it is here. It is not applied to prophecies indiscriminately, but only to such as are of a grievous and threatening import, which impose a burden of woe upon those who are the objects of them. (2) This is also its constant meaning, when not used in this technical sense; and it springs most directly from the radical signification of the verb נָשָׂא *to lift up, to bear : to lift up the voice* is a secondary application. The other meanings attributed to it by Gesenius, viz., *song*, in 1 Chron. 15 : 22. 27, and *proverb*, in Prov. 30 : 1, 31 : 1, are supposititious. See Hengstenberg's remarks on Zech. 9 : 1, in his Christology. (3) It never stands in the construct before the author of the prophecy, as it might be expected to do if it meant *the utterance of*, but (with the exception of Zech. 12 : 1, Mal. 1 : 1, where it is in the construct of apposition) only before its object, as here, *the burden of Nineveh*, the load which Nineveh must sustain. חָזוֹן, see on Obad. ver. 1. הָאֶלְקֹשִׁי has been explained as a patronymic, *descended from Elkosh*, but more probably denotes the place of the prophet's birth or residence, § 194. 1.

The chapter consists of two parts, viz. :

vs. 2–8, a majestic description of Jehovah in those attributes which determine him to destroy Nineveh.

vs. 9–14, the completeness of the destruction which he has resolved to effect.

2. This is not a general account of the greatness and glory of the divine nature, but the prophecy is appropriately introduced by an exhibition of the basis upon which it rests. The overthrow of Nineveh is

grounded upon the immutable perfections of Jehovah, his jealousy and avenging wrath. אֵל from אוּל *to be strong* § 186. *c* (לִי root) in the usage of prose differs from אֱלֹהִים in never standing alone, but always associated with a qualifying adjective, or another divine name, or in the construct before a following noun. In poetry, on the contrary, this rule does not hold, and אֵל is often used without any adjunct, where the more prosaic אֱלֹהִים might have been expected. It is in prose never joined with suffixes, and in poetry only with that of the first pers. sing. The rule of poetry might here be applied, and אֵל taken separately as the subject, *God is jealous*. But the symmetry of the verse, which consists of three clauses with Jehovah as the subject, and a double attribute in in each, the collocation of the words, § 249. 1, and the comparison of the parallel passages, Ex. 20 : 5, 34 : 14, Deut. 4 : 24, 5 : 9, 6 : 15, Josh. 24 : 19, make it preferable to translate *Jehovah is a jealous and avenging God*, or *a jealous God and an avenger*. קַנָּא § 187. 1, as in Josh. 24 : 19, elsewhere קַנָּא *zealous*, denoting the energy of the divine nature, so that his love and hatred are not inoperative, as in the case of heathen deities, but active and efficient; and still more specifically *jealous*, indicating the actuating motive of this divine zeal and its twofold direction, as it springs from a regard to his own honour and worship, wherein he cannot endure a rival, Ex. 34 : 14, or from affection for his people, whom none may harm with impunity, Joel 2 : 18. Injuries suffered in either of these respects his jealousy leads him to *avenge*. נֹקֵם יְהוָה, the triple repetition of these words is not designed to suggest an allusion to the trinity, nor to three successive injuries inflicted by the Assyrians or to be inflicted upon them, but emphasizes and renders prominent the idea expressed, § 280. 3. *b*. The first clause deduces God's avenging or revenging from its primary source, the zeal or jealousy of the divine nature; the second reveals its ardour or intensity as attended by the *heat* of his wrath; the third indicates its objects, *his enemies*. יִבַּעַל חֵמָה, comp. Gen. 37 : 19; the divine wrath is not a transient fervour, but that settled indignation against evil and determination to punish it, which is inseparable from God's holiness. וְנוֹטֵר *keeping, retaining* wrath, which is easily supplied from חֵמָה in the preceding clause, though the same ellipsis occurs elsewhere, Ps. 103 : 9, Jer. 3 : 5. 12; others render *watching* with a view to punishment, comp. Job 10 : 14. The two verbs of this clause are likewise combined in Lev. 19 : 18.

3. This avenging jealousy is not discredited by the long delay of judgment, for it is associated, as the prophet adds, with the attribute of forbearance or long-suffering (אֶרֶךְ § 216. 1. *e*, § 254. 10), which is here particularly mentioned, as it had been so remarkably exhibited in

the case of Nineveh, Jon. 4 : 2. This, however, it is immediately declared, involves neither weakness nor a relaxation of his purpose to punish. גְּדָל־כֹּחַ § 13. *a*, § 215. 1. *c*, Marg. see on Judg. 13 : 17 ; *power*, in its ordinary sense, as exercised in the production of effects *ab extra*, not power of endurance or self-restraint, as has needlessly been assumed with the view of finding an exact parallel to the words immediately preceding. וְנָקֹה § 92. *d*, § 174. 3. יְנַקֶּה § 172. 3, the phrase is drawn from Ex. 34 : 7, Num. 14 : 18. יְהוָה, emphatically prefixed to its clause, and repeated in the suffix at the end, § 281 ; the LXX connect it with what precedes, but this violates the accents. This name occurs five times in this and the foregoing verse, and ten times in the course of this chapter. The recital of the attributes of Jehovah is followed by a sublime description of his going forth in wrath to punish his enemies. This is not the description of a thunder storm or of other natural phenomena, which were conceived to indicate the presence of the deity. Nor is it a prediction that the overthrow of Nineveh would be accompanied by great catastrophes in the physical world. It is a poetical representation of the wrath and power of Jehovah, whose vengeance is here denounced. At the same time, the figures employed here and in other passages of a similar nature, have not only a symbolical fitness, but, to a certain extent, a real basis. Like phenomena have attended the manifestations of God's presence, as the cloud, tempest, and earthquake of the descent on Sinai, the drying up of the Red sea and of the Jordan, etc. ; and they shall in vastly increased potency attend his final coming to judge the world. These occasional and transient occurrences in the past and in the future are manifestations of a permanent fact, which is valid for all time, the infinite superiority of Jehovah, and his absolute control over all the works of his hand, so that such majestic displays of his omnipotence are imminent every where, and might at any time be exhibited if such were his pleasure. The prophet consequently pictures to us the God who has convulsed external nature by his presence and coming, who shall hereafter do so on a far grander scale, and who is able to do so to any extent at all times. וְסוּפָה, storm and cloud, as natural emblems of what is dark and threatening, are fit accompaniments or symbols of the wrath of God. The cloud, which envelopes or attends the advancing deity, is beautifully likened to the dust raised by a warrior marching to battle.

4. The wrathful and avenging march of God spreads desolation and terror. Grand and conspicuous objects of nature feel the weight of his displeasure, or tremble in dread of it. גָּעַר, see on Gen. 37 : 10. The vividness of the description is heightened by the use of the participle, which denotes present time, § 266. 2, and places the action, as it were.

before the eyes, *He is rebuking.* The following future with Vav Conversive is also to be rendered as a present, and denotes an action immediately consequent upon the preceding, § 265. *a.* The preterites that come after, announce in quick succession the further effects of this display of wrath, as it seizes upon one object after another. נִבְעֲשָׁה § 150. 2 (p. 182). אֻמְלַל § 115. בָּשָׁן. The highlands of Bashan in the east, the promontory of Carmel in the west, and the lofty range of Lebanon in the north, were the most conspicuous objects in Palestine, and distinguished for their fertility and verdure. They instantly wither at the rebuke of God. The mention of them here affords an incidental proof that the prophet was himself in the holy land, and not, as some have imagined, in exile in Assyria.

5. מִפְּנֵי, prep. in its causal sense, *on account of him, at him.* נִתְּשָׂא, intrans., *lifted itself up, heaved,* as in an earthquake. This is better than the explanation, *raised itself,* i. e. went up in smoke, the figure being suggested by the melting of the hills before the fire of God's wrath, or the rendering *lifted up* its voice, cried out in terror. וְתִבֵּל, from the root יָבַל *to come forth,* § 190. *b,* the productive or habitable earth, *the world.* It is used exclusively in poetry, and never occurs with the article, § 247. The repeated conjunction וְ — וְ, like the Latin *et — et,* signifies *both — and.* וְיֹשְׁבֵי § 35. 1, § 255. 1.

6. Such being the fearful consequences of his displeasure, none can resist it or stand before it. נִתְּכָה *poured out,* like fire rained down from heaven, perhaps with allusion to the judgment sent upon Sodom. וְהָרִים, singled out as a type of what is strongest and most enduring.

7. Another feature of the divine character, which, so far from being inconsistent with the preceding, is in reality but another side of the same essential attribute of righteousness. While to his enemies this betokens vengeance, it assures those who trust in him of love and protection. The obverse side of this divine perfection is here presented, because it contains an additional ground for the judgment upon Nineveh. וְיֹדֵעַ *know,* may be taken in an emphatic sense, involving acquaintance, intimacy, and friendship, comp. Ps. 144 : 3, Amos 3 : 2, Mat. 7 : 23; or it may be restricted to its ordinary meaning of simple intelligence, it being sufficient to assert that he knows who they are who trust in him; his blessing and favour follow from that as a matter of course.

8. וּבְשֶׁטֶף, the conjunction may be adversative, introducing a contrast to what immediately precedes, *and* on the other hand, *but;* or it may be copulative, the destruction of Nineveh being a sequence of God's regard of his injured people, *and* consequently, etc. Isaiah, 8 : 8, had likened the Assyrian invasion of Judah to an inundation (שֶׁטֶף וְעָבַר)

Nahum declares that Nineveh herself shall be inundated; the figure is not to be restricted to an invading army, but includes the entire flood of evils by which she was to be visited and destroyed. Some commentators have supposed, that in addition to this figurative fulfilment, the words of the prophet were literally accomplished in an actual overflow of the Tigris, which, as Diodorus Siculus, ii. 27, narrates (he calls it the Euphrates), threw down twenty furlongs of the city wall, and thus gave entrance to the besiegers, in fulfilment of an ancient prophecy, that the city could never be taken till the river became its enemy. This would accord with the analogy of other prophecies, see on Isa. 40 : 3. The only doubt arises from the uncertainty as to the actual facts of the case. It has been made a question whether the narrative of Diodorus is entirely reliable; and if so, whether the overthrow which he describes was subsequent to the time of Nahum, and was the same that is here predicted. עֹבֵר might agree with Jehovah *passing with a flood*, but is more naturally connected with שֶׁטֶף *with an overrunning flood*, i. e. passing its bounds. מְקוֹמָהּ, the suffix refers not to כָּלָה, he will cause destruction in its place, i. e. in the place allotted to it, but to Nineveh, 1 : 1, which is prominent in the prophet's mind as the theme of his discourse. This is an additional proof that the title forms an original and integral part of the text of the prophecy, since otherwise the subject would be unexplained, and the reader left in doubt until 2 : 9. Interpreters have needlessly perplexed themselves about the form of expression here employed, as though the place of the city, or the soil on which it stood, was to be an object of destruction distinct from the city itself. If Nineveh were destroyed, of course its site would be made a desolation. It is unnecessary, therefore, to assume that Nineveh is personified as a queen, comp. Isa. 47 : 1, etc., and that *her place* or residence is the city itself. This passage affords an illustration of the manner in which various readings and wrong interpretations have arisen from a false view of the parallelism of clauses. Of the old Greek versions, Symmachus alone gives מְקוֹמָהּ its proper rendering; the rest, assuming that it should correspond in sense exactly with אֹיְבָיו of the following clause, translate, *of those rising up against him*, as if the reading were, or were equivalent to, מְקֻמָיו. חֲשֵׁכָה *darkness*, a frequent figure of calamity; it may either be the subject of the verb, or stand absolutely after it to denote the place, *into darkness*, or instrument, *with darkness*, comp. on Isa. 41 : 2.

9. The second division of the chapter opens with a direct address to the Assyrians. מַה־תַּחְשְׁבוּן § 88 (2 and 3 m.) *what will ye devise in reference to Jehovah?* his nature and purpose being what has just been described, how do you propose to resist him, or avert the destruction

which he is resolved to bring upon you? Or the reference may be to offensive rather than defensive measures, as חֹשְׁבִים עַל, ver. 11; *what are ye devising in reference to*, against *Jehovah?* i. e. what new assault are you meditating upon his people? You shall fail in your design; you shall not be allowed to afflict them again. Either of these explanations is better than to suppose Judah addressed, *what think ye in reference to Jehovah?* what do you imagine that he will do? צָרָה לֹא תָקוּם פַּעֲמָיִם *affliction shall not arise twice;* the allusion to ver. 7, where this same word is used of the distress endured by God's people, determines this clause to mean, that Judah has suffered the oppression of Nineveh, but shall never be exposed to it again, see also 2 : 1. Another interpretation is, that God would make such thorough work in his destruction of Nineveh, that he would have no occasion to afflict it a second time, comp. 1 Sam. 26 : 8, 2 Sam. 20 : 10; another still, *the adversary* (צָרָה, as in 1 Sam. 1 : 6), i. e. Nineveh *shall not arise twice*, shall not recover from this as from its previous overthrow by Arbaces, comp. Jer. 51 : 64.

10. כִּי confirms the statement just made, that the Assyrians shall never afflict Judah again; the reason is, *for they shall have been* themselves *devoured*, consumed *as stubble*, a figure of easy, speedy, and total destruction. אֻכָּלוּ, pret. relative to the future תָּקוּם § 262. 1. Its subject is qualified by the preceding participial clause, which has been variously understood according to the signification attributed to the figures employed, and the sense put upon some of the terms. The simplest view appears to be that which finds in these words the circumstances or manner of their destruction. *Entangled unto* the extent of *thorns*, to the degree that thorns are, like thorns, comp. 1 Chron. 4 : 27, i. e. joined together in an inextricable mass, and thus affording the readier and surer fuel to the flames, *and drunken as* by *their drink* (כְּסִבְאָם, absolutely to denote the manner or instrument, § 274. 2. *e*), or, *according to their drink*, with no other limitation than the amount of wine they have, that is to say, either in a state of literal intoxication, as Diodorus Siculus records, or by a figure for the helplessness of drunken men, who are unable to resist or flee. Others resolve the participles into verbal forms, to which they are often equivalent. Thus, if *being interwoven* be taken to mean, *because they are interwoven*, etc., this clause will suggest the reason why the Assyrians are to be destroyed, thorns, from their noxious character, being an emblem of wicked men, Ezek. 2 : 6, Mic. 7 : 4, and their drunkenness being singled out as an evidence of their luxurious, abandoned lives. On the assumption that סְבוּכִים has the sense of סְבוּכוֹת *stupefied* (the senses *entangled* and confused) *by* flesh-*pots* might also be referred to luxurious living. Or, if it mean, *although they are inter*

woven, etc., it will represent their real or fancied security, which never theless shall not protect them; though their phalanx presents an impenetrable front, as firmly knit together as thorns, and though they have all the confident security of merry drinkers, they are yet doomed to destruction. Or the participles may be connected not directly with the Assyrians but with סִירִים, and the clause describe the futility of resistance to their divinely ordained fate: *even to*, though they be like *thorns woven together*, which defy all attempts to handle them, *and drenched as their drink*, wet as wine itself, so that fire cannot burn them, *they shall* nevertheless *be consumed*, etc. מָלֵא, not an adj. qualifying סַךְ *full*, mature and therefore burning more readily, but an adverb, § 235. 3 (3), qualifying יֻבַּשׁ, or more probably אֻכְלוּ.

11. This is confirmed by the example of Sennacherib, whose doom foreshadowed that of Nineveh itself. מִמֵּךְ, the suf. is by the majority of interpreters referred to Nineveh, *out of thee proceeded* or *went forth*. In the context, however, vs. 12. 13, 2:1, the 2 f. s. suffix (except in מִמֵּךְ 2:2) refers to Judah personified as a virgin, Isa. 37:22; in addressing Assyria the 2 masc. is used for the sake of distinction either in the sing., ver. 14, or plur., ver. 9. If this analogy be observed here, Judah must be intended, *from thee has gone out*, or gone away, retreated. חֹשֵׁב, Sennacherib, though it might also be taken collectively of all the Assyrian monarchs who had oppressed or would oppress the people of God, in which case יָצָא, like אֻכְלוּ, ver. 10, must be under the influence of the preceding future. בְּלִיָּעַל § 195. 3, *worthlessness*, or as the negation of what is morally good implies that which is morally bad, *wickedness*, here used in its abstract sense; among the later Jews it came to be a name of Satan as the impersonation of wickedness, 2 Cor. 6:15.

12. The completeness of his overthrow in the height of his power, coupled with the assurance that Assyria should never be used to afflict Judah again. אִם־, the conditional clause, extends through עָבַר, the apodosis beginning with וְעִנִּיתִךְ § 287. 2; *if* they, the Assyrian army under Sennacherib, were *complete* in full strength and vigour, *and so numerous*, as they are well known to have been, *and were so mown down*, § 140. 2, the figure perhaps suggested by the stubble, ver. 10 (others render *shorn*, comp. Isa. 7:20), *and he*, Sennacherib, or the singular may have a collective or distributive force, the whole, or every one of them, *passed away*, perished, § 275. 6, *then*, by this be assured, *I have afflicted thee*, O Judah, *and I will not afflict thee again*. As certainly as Sennacherib and his host were overthrown, so certainly shall Assyria be humbled and prevented from trampling upon Judah again. Or the

apodosis might begin with וְכֵן נֶעֱווּ *if*, even if, although, as Isa. 1 : 18, *they were complete*, etc., *yet so*, in the manner well known, or *thus*, in this condition of completeness and numbers, *were they mown down*, etc. Those who find no special allusion to the fall of Sennacherib, of which the terms are so aptly descriptive, understand this verse also collectively, and refer it to the future complete destruction of the Assyrian power, by placing these preterites, as well as that of ver. 11, under the influence of the preceding future. The suf. in וְלֹא נִוָּתֹה is by some commentators referred to Nineveh, and the sense supposed to be, that such a blow should be struck as would not require to be repeated ; see on ver. 9.

13. וְעַתָּה, what God was about to do *now*, contrasted with what he had already done to the host of Sennacherib. מֹטֵהּ § 220. 1. *b* (3 pers.) *his yoke*, that of the Assyrians represented by Sennacherib ; the reference of the suffix is to חֹשֶׁב, ver. 11.

14. עָלֶיךָ, the oppressor spoken of in the immediately preceding verses is now addressed, § 279 ; the prep. indicates the subject of the command, *concerning thee*, see on Gen. 41 : 15, though it sometimes also denotes the person commanded, see on Gen. 2 : 16. מִשִּׁמְךָ, prep. in a partitive sense. The race shall be extinguished, not that of the monarch alone, but of the empire ; the Assyrian name shall cease to be perpetuated. פֶּסֶל, the idols cannot even protect themselves, much less their worshippers. The Medes, who overturned Nineveh, and the Persians, with whom they were associated in the capture of Babylon, were the great iconoclasts of antiquity, comp. Isa. 21 : 9. קִבְרְךָ § 65. *b*, *I will make thy grave*, i. e. cause thee to be slain and buried. Or שִׂים may, as it often does, govern a double object, *I will make* it, viz., the house of thy gods, *thy grave ;* this had a general fulfilment in a figurative sense, in so far as the idols of the Assyrians proved their ruin instead of their salvation, and a specific literal fulfilment in the murder of Sennacherib in an idol temple, Isa. 37 : 38. This event occurred several years after his invasion of Judah, and it is in this interval that the prophecy of Nahum was most probably uttered. Such a combination of the figurative and the literal is not unusual in the prophets, see on ver. 8. קַלּוֹתָ § 262. 2, *thou hast been* and art *light*, in a moral sense, equivalent to the sentence passed upon the Babylonish monarch, Dan. 5 : 27, 'weighed in the balances and found wanting.' Others render, *thou art become insignificant*, thy power is broken ; but this could not be a reason for the divine order just recited, except upon the forced assumption that 'I will make thy grave' means, thou shalt receive a dishonoured in place of a regal funeral.

CHAPTER II.

The divine purpose to destroy Nineveh has been announced, and traced to its source in God's immutable attributes. The actual execution of this purpose is now exhibited to view. This chapter, besides

an introduction, ver. 1, announcing the fall of the great oppressor, and

a conclusion, ver. 14, in which Jehovah pledges himself to effect it,

is mainly devoted, vs. 2–13, to a vivid description of the overthrow of Nineveh. This may be further subdivided into,

(1) the preliminaries of the siege, by which the wrongs of Israel shall be avenged, vs. 2. 3.

(2) the assault, vs. 4. 5.

(3) the ineffectual defence, vs. 6. 7.

(4) the sack of the city, vs. 8–11.

(5) the resulting desolation, vs. 12. 13.

1. A messenger is seen coming in the distance with the tidings of Nineveh's fall. That this is the subject of his message rather than the disaster to Sennacherib, is evident, since it is the former and not the latter which is detailed in the following chapter, and is the principal theme of the prophecy, and Judah was once successfully invaded by Assyria after the time of Sennacherib, when king Manasseh was taken prisoner, 2 Chr. 33 : 11. This verse, which forms a kind of intermediate link between the first and second chapters, is attached to the former in the English and other modern versions, as a sequel to the divine purpose therein declared, but to the latter in the Hebrew and in the ancient versions, as preliminary to the more detailed account of its execution. The existing division of the sacred text into chapters and verses, it should be remembered, is altogether of recent origin, and is purely conventional. It is in the majority of instances, though not always, skillfully made ; yet, however valuable for purposes of convenience, it is never to be regarded as authoritative, and should not be suffered to destroy the sense of the unity of that which, as originally prepared, formed one continuous composition, with no breaks or pauses other than the subject itself suggests. הִנֵּה *lo!* as if pointing to an object of sight, and one that was unexpected and surprising. הֶהָרִים, the art. may be generic, § 245. 5, or it may specify the mountains in the direction of Nineveh, to which all eyes were directed. Mountains are spoken of, not as points from which a proclamation could be more extensively heard, as Isa. 40 : 9, but where a coming messenger could first be seen. רַגְלֵי, the feet are particularly mentioned,

as the organs used in running, comp. Acts 5 : 9. מְבַשֵּׂר, with the single exception of 1 Sam. 4 : 17, used only of a *bearer of good tidings*, see on Isa. 40 : 9. חָגֵי § 141. 1 (p. 174), § 271. 3. The meaning of this exhortation, which may be uttered either by the messenger or by the prophet, is not that the annual gatherings at Jerusalem, and the attendance upon the services of the temple, which had been interrupted by invasion or the fear of it, might now with safety be resumed. But this distinguished benefit on the part of God demands a new and strenuous devotion to his service, and calls especially for a celebration of the joyful festivals commemorative of deliverances which were themselves types for all future time (see on Ex. 20 : 8), and have now had a fresh fulfilment, and for a performance of the vows made in entreating relief from the recent oppression. יְהוּדָה § 275. 2. *b*. יוֹסִיף § 269. *a*. —לֹא יַעֲבָר, marg. as 1 : 3. בָּךְ *in thee*, the land of Judah, for which, after the verb 'pass,' our idiom substitutes *through thee*. בְּלִיַּעַל, abstract for concrete, *wicked*, here used as a significant name of the monarch or empire of Assyria, comp. the enigmatical designations Jareb, Hos. 5 : 13, 10 : 6 ; Sheshach, Jer. 25 : 26, 51 : 41 ; Merathaim and Pekod, Jer. 50 : 21 ; Rahab, Isa. 51 : 9. This generic name shows that the person or object so designated is not viewed simply as an individual, but as the representative of a class or the embodiment of a principle. He is the type of the wicked foes of God and his people. It is in this character that he is cut off, and for reasons grounded in those attributes of God which determine him to destroy all such. The fall of Nineveh is, therefore, a typical fact. The principles of the divine administration, which it illustrates, as these are exhibited in this prophecy, secure the fall of every other power of wickedness, the complete and final deliverance of the true people of God, and the establishment of the reign of righteousness and peace. Nahum's prophecy, and that of Obadiah (see particularly ver. 21), may thus be said to be negatively predictive of the kingdom of the Messiah. The opening words of this verse are found again in Isa. 52 : 7, where they are used generically of the good things in store for the people of God, of which the deliverance from the Babylonish exile was a type and pledge. The apostle Paul, Rom. 10 : 15, repeats them in application to the glad tidings of the gospel. This triple repetition of the same language is not to be regarded as a casual and undesigned coincidence, nor an accommodation of what was originally spoken in reference to one subject to another wholly different. But the identity in expression directs attention to a real identity in subject. The destruction of Nineveh and the return from Babylon foreshadowed the salvation from sin, which is proclaimed in the gospel. כָּלָה § 220 1. *b* (3 pers.), not from כָּלָה as the LXX seem to have explained it.

2. The advance of the invader, in view of which Nineveh is admonished to take every possible precaution. עֹלֶה, used technically of military expeditions, 1 Kin. 15 : 17, 20 : 22. מְפִיץ may be a noun, as in Prov. 25 : 18, *hammer*, *maul*, but is more probably a part. *dispersing*, or, as others render, *dashing in pieces*. In either case it denotes the assailant of Nineveh, who is represented as already on his march against it, not the Messiah, though a name somewhat similar is applied to him Mic. 2 : 13, still less the Assyrians themselves, in their invasion of Judah. עַל־פָּנֶיךָ, not *against thy face*, the hardness of which, Ezek. 3 : 7–9, i. e. thy obstinacy this hammer shall break, but *before*, in front of *thee*, see on Ex. 20 : 3, with the implication of hostile intent. The 2 f. s. suf. refers not to Judah, as in the preceding verses, as though this verse were designed to encourage Jerusalem to hold out against Sennacherib, but to Nineveh. נְצֹר מְצוּרָה according to the accents belongs to the first clause of the verse; the abs. inf. may, therefore, be modified by the preceding verb, § 268. 1, *he has besieged a siege*, מְצוּרָה as מָצוֹר, 3 : 14, or *the fortress;* the majority of interpreters, however, regard it as a substitute for the imperative, § 268. 2, and addressed to Nineveh. צְפֵה־, this and the following verbs may either be imperatives, or abs. infin. used for the imper. If the former, as is more probable, the masc. is employed because the admonition is directed to the king or people, not to the city as such, as in פָּנֶיךָ. A careful watch must be maintained upon the ways leading to the city, to guard against surprise. חַזֵּק *strengthen*, i. e. by means of the girdle, as Isa. 22 : 21. This is equivalent to a command to address himself or themselves to energetic action, inasmuch as girding up the loose oriental dress was a necessary preparation for activity.

3. כִּי introduces the reason why such formidable foes were gathering against Nineveh. It was because Jehovah had returned to his long-forsaken people, and was taking their part against their oppressors. גְּאוֹן, from the root גָּאָה *to be exalted*, § 193, denotes *exaltation*, and may be applied either to an inward feeling, *pride*, or to that which produces it, that of which one is proud, or by which he is exalted, *excellency*, *distinction;* 'the excellency of Jacob' would then mean the advantages of which this people was possessed, and which formed their chief boast and glory, Ps. 47 : 5, Am. 6 : 8; in Am. 8 : 7 this expression is applied to God himself. שָׁב, pret. or part. The transitive sense assigned to the Kal of this verb in this and some other places by lexicons and commentators is entirely supposititious, see Hengstenberg Beiträge, II. p. 104. It accordingly does not mean, *the Lord has turned away*, whether *the excellency of Jacob*, i. e. removed his privileges and advantages, or *the pride of Jacob*, if const. before the subject, § 254. 8, sufficiently hum-

bled his arrogance, the pride which he has himself indulged, if const. before the object, § 254. 9, is humbling the pride from which Jacob has suffered, viz., that of Assyria. Nor, for the same reason, does it mean, *Jehovah is restoring the excellency of Jacob*, bringing back to him his ancient privileges and prerogatives. The only meaning which the words can have, is, *Jehovah has returned* or *is returning to* § 271. 2 *the exaltation* or *excellency of Jacob*, i. e. to Jacob himself, who is exalted or possessed of eminent advantages, § 254. 2. *a*, comp. Ps. 5 : 8, 'the multitude of thy mercy' for 'thy abundant mercy.' יִשְׂרָאֵל, not the kingdom of the ten tribes in distinction from Judah, who is then supposed to be denoted by Jacob, as though the meaning were, God is returning in love and grace to both branches of the covenant people, to one as well as to the other. This interpretation finds no warrant in the contrast between Jacob and Joseph, Obad. ver. 18, as was shown in the exposition of that verse. Jacob was the ordinary name of the patriarch. Israel was imposed by God himself, and was significant of his relation to God and his prevalence with him. Transferred to his descendants, the former describes them simply on their natural side as a nation sprung from a common ancestor, the latter describes them as in covenant with God, and the objects of his favour and love, see on Isa. 40 : 27, 41 : 8. *Jehovah is returning to the exaltation of Jacob as to the exaltation of Israel*, i. e. He will deal with Jacob in the manner implied in the name of Israel, his own chosen, peculiar people. כִּי explains the reason ; God returned to Jacob because his oppressors had reduced him to such a miserable condition, comp. Judg. 2 : 18. בּוֹקְקִים, indefinite. מַזְמֵרֵיהֶם, suf. here and in בָּקָקִים refers not to the Ninevites, but to Israel; *their vine-branches*, not in a literal sense simply, of the desolation of their vineyards, but figuratively; Israel is a vine which has not merely been emptied or robbed of its clusters, but mutilated and broken. The specific explanation of vine-branches as towns and cities, or as individual Israelites, is at fault only in making too definite and precise what might better have a more general sense.

4. The attacking army and its fierce onset are described vs. 4. 5. מָגֵּן § 216. 1. *a* (3). גִּבּוֹרֶיהָ § 220. 2. *c* (3 pers.), suf. refers to מֵדִין, ver. **2**; some connect it with יְהוּדָה, ver. 3, comp. Isa. 13 : 3, Joel 2 : 11. מְאָדָּם § 93. *a*, either because covered with leather or copper, or stained with blood. בָּאֵשׁ־פְּלָדֹת *with fire*, flashing *of irons*, perhaps scythes with which chariots were armed, although it has been remarked that none have been found on the monuments of Nineveh. Or it may denote their polished armature or ornaments, or the weapons of those whom they carried. הַתְּבִרְנוֹ § 102. 3 suf. not the object referring to רֶכֶב but the sub

ject, and refers to the assailant of Nineveh; *his preparing*, i. e. arranging them for battle. וְהַבְּרוֹשִׁים *cypresses*, i. e. spears made of this wood.

5. בַּחוּצוֹת *fields*, the open country outside of the city walls. בְּרְחֹבוֹת *the broad ways* or spacious *areas* in the suburbs. מִרְאֵיהֶן, the suf. has been referred to רְחֹבוֹת and to בְּלָדוֹת; but the simplest reference is to רֶכֶב, which is masc., but as it describes inanimate objects, the fem. suf. may have the sense of a neuter, § 196. *a*.

6. The measures of defence. יִזְכֹּר, the subject is the king or people of Nineveh, comp. ver. 2. אַדִּירָיו, some understand satraps commanding in the different provinces, who are summoned to the relief of the capital, but *stumble in their march* to it, being cut off by the invading army; others, with greater probability, nobles within the walls, who stumble in their eager haste or from trepidation. בְּהַלְכֹתָם, K'thibh § 46, § 220. 2. *a*, for which the K'ri substitutes the sing. בְּהַלְכָתָם. חוֹמָתָהּ suf. refers to Nineveh, see on 1 : 8. הַסַּכָּה, prop. *the covering*, though its precise sense as a military term is uncertain. Some understand by it the testudo or vinea, under shelter of which the besiegers approached to undermine or batter down the city wall. Others think it to be a structure erected for the protection of the besieged, or a body of men charged with the defence of the wall. Jerome renders it *umbraculum*, a roof by which the besieged were sheltered from the rays of the sun as well as from the darts of the enemy. The tense of the verb וְהֻכָן, which is not a preterite but a secondary future, § 265, appears to favour the opinion, that this like the preceding belongs to the measures of the besieged, not of the besiegers. But while they are thus actively engaged, the city, ver. 7, has already been attacked and carried in a different and unexpected quarter. The verbs of the next verse are accordingly preterites, while those in this are futures.

7. שַׁעֲרֵי הַנְּהָרוֹת. In addition to the Tigris and a small stream which still flows through the ruins, there were artificial moats and channels probably surrounding the city, some indications of which yet exist. The gates opening upon these may have been left open, as in the case of Babylon, Isa. 45 : 1, through negligence or treachery, or else they were forced. This is simpler than to explain *the gates of the rivers* to mean breaches in the walls made by an inundation of the river, see on 1 : 8, or the gates of the city through which the streams of its population or of invaders pour, or sluices by which the city might be flooded, and even the palace submerged (נָמוֹג) as a measure of defence, or in a metaphorical sense, sluices through which the streams of calamity were let in upon the devoted city. נָמוֹג *melted* or dissolved with terror, the palace being put for its occupants, the royal household.

8. Then follows the sack of the captured city; the captivity, ver. 8, or flight of its inhabitants, ver. 9, the plunder of its treasures, ver. 10, the terror which possesses all hearts, ver. 11. וְהֵיכָל, this word has greatly embarrassed interpreters, and has been very variously explained Gesenius derives it from נָמַס, and connects it with the last clause of the preceding verse literally understood, *the palace is dissolved and liquefied*, the unburnt bricks, of which it was built, crumbling by the action of the water. Others regard it as a proper name, whether of the queen of Nineveh or symbolically applied to Nineveh itself. It is best explained as the Hoph. of נָצַב taken impersonally, § 243. 3, *it is fixed, determined*, either it was so decreed of God or it is now decided by the event. גָּלְתָה, not *is led away captive*, which is the sense of the Hoph., but *is uncovered*, stripped of her clothing, comp. 3 : 5, Isa. 47 : 2. Nineveh is personified as a queen or lady of rank, fallen into the hands of her enemies and subjected to every indignity, amidst the impotent lamentations of her maids, which belong to the figure, and need not be too definitely explained, see on ver. 3, either as the women of the city or its dependent towns, comp. Num. 21 : 25. 32. The tense of the verb should be preserved; the prophet describes the scene as if it had been transacted before his eyes. הָעֻלְתָה § 60. 3. *b* (2), § 112. 2. וְאָמְהֹתֶיהָ § 211. *a*. מְנַהֲגוֹת, not *leading* but *moaning:* the part. expresses a time contemporaneous with the preceding preterites, § 266. 3. יוֹנִים, here referred to not merely as timid and helpless, but chiefly on account of their mournful note.

9. In the abundance of its wealth and the multitude of its inhabitants, Nineveh is compared to a pool of water, comp. Rev. 17 : 15, swelled by an influx from all quarters, which yet, when its banks are pierced or broken, speedily empties itself, and the outflow cannot be checked. מִימֵי הָיא § 220. 1. *a*, § 35. 1, *from her days*, or the relative may be supplied, § 255. 2, *from the days* that *she* has been, i. e. from her origin, during the entire period of her existence. וְהֵמָּה refers to מַיִם, or as the figurative are immediately exchanged for literal terms, to what these denote, the inhabitants laden with their wealth. עֲמָדוּ, emphatic pausal form § 112. 4, not the language of the enemy, but of those who would reassure the frightened fugitives and rally them again for the defence of the city. מַפְנֶה: *turning*, either intrans., pausing in his own flight, or trans., arresting the flight of others.

10. While upon one side is heard the ineffectual cry, *Stop! stop!* upon the other resound the loud cries of the victors inciting each other to the spoil. כָּבֹד, supply the substantive verb, there is *an abundance*, or it may be in apposition to the preceding noun, *to the store, the abundance*

of every precious article: the absence of the art. favours the former construction. מִכֹּל, the prep. indicates the material *from* which the abundance is derived, or of which it consists. Comp. מִמֶּנּוּ 3:8.

11. The absence of verbs converts the greater portion of this verse into a series of exclamations, and the energy of the original will be marred if its form is changed in this particular by the supply even of the substantive verb. בּוּקָה וּמְבוּקָה וּמְבֻלָּקָה, the paronomasia, see on Gen. 1:2 תֹהוּ וָבֹהוּ, here extended to three terms of increasing length from the same or kindred roots, may be feebly represented by *vacancy and vacuity and evacuated!* נָמַס § 140. 2, not pret. but part., *and melted heart!* Like mental and physical effects are often ascribed to terror, e. g. Josh. 2:11, 7:5, Isa. 13:7. 8, Ezek. 21:12. וּפָאַר, the old interpretation, *blackness*, as of a pot, פָּרוּר, is quite superseded by the derivation from פָּאַר § 187. 2. *c*, in the sense of *a glow, flush.* It may then be rendered *gather a glow*, are flushed with excitement and agitation; or *gather in*, withdraw from the surface, lose *colour*, become pale, comp. Joel 2:10, 4:15.

12. אַיֵּה, the question implies that it no longer exists. The figurative terms, by which its former power and conquests are described, imply the justice of the retribution which has at length overtaken it. The robber city has itself been robbed. Nineveh, enriched with the spoils of other nations, is compared to a den of lions filled with slaughtered prey. This image is sufficiently distinct, without insisting upon a specific meaning for each of the details, as though the lion denoted the king, the lioness the queen, and the young lions the nobles, citizens or soldiers, see on 2:3. 8.

13. Some supply אַיֵּה, or אֲשֶׁר־שָׁם from ver. 12, but this is unnecessary. טֶרֶף ... טַרְפָּהּ § 280. *a*.

14. The declaration of God, that he would destroy Nineveh, couched partly in literal and partly in figurative terms. אֵלַיִךְ, commonly rendered *against thee*, as if it were עָלַיִךְ; but the prep. properly indicates motion *to, towards; lo! I unto thee*, i. e. am coming to thee. That this is with a hostile intent is suggested not by the prep. but by the context; so also 3:5, Jer. 50:31; and hence the same phrase is used, where the design of the coming is gracious, Ezek. 36:9. Comp. 'I'll to Fife' for I will go to Fife. יְהוָה צְבָאוֹת § 253. *b*. The entire universe is marshalled under God's command, terrestrial persons and things and celestial beings and bodies constitute his hosts, see on Gen. 2:1. This title is particularly appropriate to Jehovah as the God of battles and the author of Nineveh's destruction. בֶּעָשָׁן, the meaning is not that this should be done in a conspicuous manner, in a fire emitting a great smoke, and consequently

visible at a great distance, but so that they should be converted into smoke, Ps. 37 : 20, and vanish away. רְכָבָה § 279. טַרְפֶּךָ *thy prey* treasures accumulated by extortion and conquest, or as a noun of action, *thy preying, plundering*, thou shalt not be allowed to prey upon the rest of the world any longer. מַלְאַכֶיהָ § 220. 2. *c*, bearers of royal edicts, Esth. 3 : 13, or sent to denounce war and demand the submission of the nations, Isa. 37 : 9. The paraphrase of vs. 9–14, given by Josephus, Ant. IX. 11. 2, is interesting, as showing that he followed the Hebrew text rather than that of the Septuagint.

CHAPTER III.

This is not a second overthrow, distinct from that already described, as those have imagined who refer ch. ii. to the taking of Nineveh by Arbaces, and ch. iii. to its final capture by Cyaxares. But the prophet recurs to the same subject for the sake of exhibiting more distinctly the grounds of it, fortifying it by a striking example, and declaring its unfailing certainty.

1. vs. 1–7, the crimes of Nineveh and their penalty.

2. vs. 8–11, the fate of No-Ammon shall be hers.

3. vs. 12–19, notwithstanding her strength and resources, her destruction shall be sudden, complete, and unlamented.

1. The sin of Nineveh and its punishment are first stated in literal, vs. 1–3, and then in figurative terms, vs. 4–6. In her lust of dominion she scrupled not to extend it by every measure of fraud and violence. הוֹי is denunciatory, *Wo!* דָּמִים, plur. denotes drops of *blood;* hence blood as shed, and the guilt of shedding it. בַּדָּם, governed by מָלֵא, the adj. taking a direct object like the verb from which it is derived, § 271. 1, see on Gen. 42 : 18; though others read, contrary to the accents, *all of it* is *deceit*, and *full of violence.* יָמִישׁ might be transitive, *it will not let go the prey*, restore it to its rightful owners; some suppose a particular allusion to Israel retained in captivity. But as עִיר is fem., and this form is mostly intrans., it is probably so here, *the prey departeth not*, or טָרָף as a noun of action, 2 : 14, *plundering will not cease.*

2. This and the following verse describe not the bustle of the great city and the crimes perpetrated there, but the onset of the attacking army and the resulting slaughter. The absence of verbs converts them into a series of abrupt exclamations, comp. 2 : 11. קוֹל *the sound of*, equivalent to *Hark!* see on Isa. 40 : 3. Some supply this throughout

the verse, and even in the first clause of ver. 3, but without necessity. שֹׁוט, collective.

3. מַעֲלֶה, the object of this participle is not the following nouns, as in the common version; nor is it to be rendered *lifting up himself*, i. e. mounting his horse, but *causing* his horse *to rear* or spring, making him bound along at a high speed. וְרֹב חָלָל, the number of the slain in the city is so great as to impede the advance of the assailants. The K'thibh is וְרֹב חֲלָלִים, the future of this verb being supplied from the Niphal, since the Kal future is not in use, § 80. *a* (3).

4. Nineveh is figuratively charged with whoredom, which does not here denote idolatry and desertion of the true God, as when it is imputed to Israel, Hos. 1 : 2, but is tantamount to the deceit, violence and blood already charged upon her in literal terms, ver. 1. It refers, as in Isa. 23 : 17, Rev. 17 : 2, to promiscuous intercourse with other nations, whether in the way of trade or political alliances, which was of itself abhorrent to Jewish laws and usages, but became more offensive from the selfish ends pursued by means of these entanglements and artful solicitations. Under the pretence of love and friendship she was covertly but incessantly aiming at her own aggrandizement and the extension of her empire. To enhance her power and complete her conquests, this harlot relied not only upon her personal charms, the magnificence and attractiveness of Nineveh in the eyes of surrounding nations, but also upon sorceries. The allusion (comp. a like combination of זְנוּנִים and כְּשָׁפִים, 2 Kin. 9 : 22) is to the use of philters, love-potions, and magic incantations, to secure the attachment of lovers and gain control over them. The crafty, designing schemes of Nineveh, and the supernatural aid invoked in giving them effect, are doubtless intended by these occult arts. מֹכֶרֶת בגוים, prep. causal, as in Isa. 53 : 5; the connection is not with what precedes but with the following verse, *on account of the multitude*, etc. *lo! I* am coming *to thee*. הַמֹּכֶרֶת *selling*, reducing to bondage to herself, as when God is said to sell his people into the hand of their enemies, Judg. 2 : 14, possibly with the accessory idea of a literal sale of captives into slavery to her own citizens or to other nations, comp. Joel 4 : 6. Some have, from an Arabic analogy, given to this word in this place the sense of *entangling*, *ensnaring;* but its constant meaning in Hebrew renders this alike unnecessary and inadmissible.

5. This shameless conduct shall be punished by a shameful exposure. She shall be stripped of her ornamental attire, and converted into a loathsome and revolting spectacle, to shock and disgust all beholders. From this and like figurative passages, e. g. Hos. 2 : 5. 12, Isa. 47 : 3, Jer. 13 : 26, Ezek. 16 : 37–39, it cannot be inferred that harlots were

actually punished in this way. צַל־פָּנֶיהָ, as 2 : 2; she shall be thus ignominiously treated to her face, seeing it, but unable to prevent it. וְהָרֹאיתָי § 112. 3, § 114.

6. שִׁקּוּצִים *abominable things*, not idols, to which this term is frequently applied, as if the meaning were, she shall be buried beneath the objects of her idolatrous worship, comp. 1 : 14, but whatever is filthy and offensive.

7. וְהָוֹד agrees in form with כָּל־ § 277. *a*, or sing. with a distributive sense § 275. 6. וְאָמַר, the language of the spectators extends to לָהּ. מֵאַיִן, Jehovah is again the speaker, or rather continues to be the speaker from ver. 5 to the close of this verse, for it is he who declares what all who behold her will say. The question implies that there would be none to pity or console her.

8. That the overthrow of so magnificent and powerful a city is not to be esteemed incredible, is shown by the fate of No-Ammon, or the Egyptian Thebes, one of the most famous cities of antiquity for its strength and resources. With our imperfect and fragmentary knowledge of its history, it is difficult to determine to what event the prophet here alludes. It is not improbable that Thebes may have been reduced by Sargon, king of Assyria, see Isa. ch. 20, though this is nowhere explicitly recorded. Another opinion is, that a capture by some other power, African or Asiatic, is intended; and another, the least probable of any, that the event referred to had not yet taken place, but that its capture by Cambyses is here predicted. הֲטֹבָה § 147. 4, § 260. *a*, *art thou better*, § 263. 2, not in moral character, but in condition, more impregnable or better defended, or *shalt thou be better* in the destiny that awaits thee. אָמוֹן, not as in Jer. 52 : 15, equivalent to הָמוֹן *multitude*, but as in Jer. 46 : 25, the name of an Egyptian deity; whence נֹא אָמוֹן, in the LXX. *μερίδα Ἀμμών*, *part* or portion *of Ammon*, must have been a city sacred to that god. It is more exactly identified by the LXX., Ezek. 30 : 14. 16, as Διόσπολις, not of course the place of inferior magnitude so called in Lower Egypt, which would not have afforded a fitting parallel to Nineveh, but that which by way of distinction received the name of Diospolis the Great, or Thebes, the magnificent metropolis of Upper Egypt, whose splendour and greatness are not only attested by ancient writers, but by the magnitude of its ruins. בַּיְאֹרִים, the Egyptian word for *river*, appropriated to the Nile and the artificial canals branching from it, constructed for irrigation or defence. אֲשֶׁר־חֵיל יָם, the rendering *whose wall* was *a rampart to sea from sea*, Mic. 7 : 12, i. e. extending to the Red sea from the Mediterranean, violates the accents; *which* was *a fortress of the sea*, i. e. a place fortified by the sea, gives an

unproved meaning to חֵיל; the suf. is to be supplied to חֵיל from חֵילָהּ in the next clause, comp. § 247. *b*, *whose rampart* was *a sea*, i. e. the broad Nile, as in Isa. 19 : 5; the same term is applied to the Euphrates, Isa. 21 : 1; comp. the language of Isocrates respecting Egypt, in Busiris C. 6, ἀθανάτῳ δὲ τείχει τῷ Νείλῳ τετειχισμένην. מִנָּם, not extending *from the sea* landward, nor rising *out of the sea*, but the prep. indicates the material, consisting *of the sea;* see a like use of the prep. 2 : 10, Ps. 16 : 4.

9. This city, so strong in its natural position, was stoutly defended by numerous and powerful auxiliaries. כּוּשׁ וְלוּבִים. These may be different tribes inhabiting Libya; or *Lubim* may be the general name and *Phut* a subordinate division. בְּעֶזְרָתֵךְ § 279, the prep. may be explained as the *Beth essentiae*, *in* the character or capacity of *thy help*, comp. Ex. 18 : 4, Deut. 33 : 26, Prov. 3 : 26. See on Isa. 40 : 10; or it may be read, *among thy help*, i. e. helpers, auxiliaries.

10. גַּם־הִיא *even.* הָלְכָה was *to*, became, see on Gen. 2 : 7, *exiles*, her inhabitants were exiled; or this word may be dependent on הָלְכָה *went for exiles*, as exiles, *into captivity.* יֻרַּשׁ, fut. relative to and consequent upon the preceding pret. § 263. 5. *a.* נְבַבֶּיהָ § 207. 2. *b.*

11. גַּם־אַתְּ, twice corresponding to the repeated גַּם, ver. 10, *thou too.* תִּשְׁכְּרִי, drink deeply of divine wrath, see Ob. ver. 16. נֶעְלָמְתְּ, not in a reflexive sense, *hiding thyself* for fear, but *hidden*, reduced to obscurity, or completely destroyed. מֵאוֹיֵב, to be connected, not with תְּבַקְּשִׁי, as though in her extremity she would be obliged to apply to her very enemies for protection, but with מָעוֹז *a defence from*, against *the enemy.*

12. Against the fate thus foretold and illustrated every reliance would be unavailing. מִבְצָרַיִךְ, either the fortifications of Nineveh itself or other fortified places guarding the access to the capital. תְּאֵנִים, figure of easy capture, comp. Rev. 6 : 13. בִּכּוּרֵי, the early ripe figs were especially prized, Isa. 28 : 4. וְנָפְלָה § 287. 2.

13. Her population, and especially her armies, should be destitute of manly courage, comp. Homer, Il. 2. 235, Ἀχαιΐδες, οὐκέτ' Ἀχαιοί, and Virgil's imitation, Æn. 9. 617, Phrygiae, neque enim Phryges. לָאַרְצֵךְ may be connected with what precedes, but better with what follows. פָּתוֹחַ § 282. *a.* שַׁעֲרֵי, passages affording entrance to the land and egress from it, comp. Jer. 15 : 7, Zech. 11 : 1; others understand the gates of the various cities of the empire. בְּרִיחֵיהָ *bars* by which the gates were fastened. This is a continuation of the figure of the preceding clause. Every obstruction is removed to the advance of the enemy, who penetrates even to the capital. The change of the text to בְּרִיחַיִךְ *thy fugitives* is without authority, and is of no advantage to the sense.

14. As the outposts have fallen, the people have shown unmanly weakness, and the passes opening free admission to the heart of the empire have been forced, the siege of the capital cannot be much longer delayed. Every preparation should therefore be made to meet it. מַלְבֵּן § 191. 3, the walls of Nineveh were chiefly of brick.

15. These efforts would be vain. שָׁם is never an adverb of time, *then*, though this sense has been attributed to it here and in a few other passages, but always of place, *there*, i. e. on the very spot where they are engaged in these defensive preparations. Others explain it demonstratively, as though the prophet was pointing to what he saw in prophetic vision, *there!* בְּגַלָּק, not the object, as though the allusion were to swarms of locusts checked by fires or combated with swords, but the subject, since locusts are more naturally and frequently contemplated as agents of destruction than as themselves liable to be destroyed. The devastation should resemble that effected by these devouring insects. The mention of locusts as an emblem of the invaders suggests the employment of the same emblem in the next clause, under another aspect, to represent the vast numbers of the Ninevites, and their sudden disappearance. גָּלָק from גָּלַק *to lick up, devour*, is a poetical name of the locust, while אַרְבֶּה from רָבָה *to be numerous*, is its ordinary name. הִתְכַּבֵּד, addressed in the masc. to the people, and in the fem. to the city, see on 2 : 2.

16. פָּשַׁט *spreads itself*, or better, as in the text of the common version, *spoileth*. They commit their ravages and fly away; so the traders, and all the busy multitudes that frequented Nineveh, should suddenly take flight. There is no good ground for the opinion that גֶּלֶק denotes the locust unwinged and not yet full grown, which must cast its skin before it attains its proper size and capacity of flight, and that the clause is to be translated, *larval locusts cast* their skin *and fly away*.

17. גּוּבְאֵי § 199. *c*, § 280. *a*. בְּיוֹם *day*, indefinitely for time, see Gen. 2 : 4. וְנִידַד § 142. 1. מְקוֹמָם אַיִּם, one suf. agrees formally with גּוּב in the sing., the other logically in the plur. § 275. 2, *their place is not known, where they* were, no trace remains of their former presence; or *where they* are, no one can tell whither they have gone; or preserving more exactly the sense of the interrogative, *their place is not known; where are they?*

18. נָמוּ, not a figure for negligent security, but the sleep of death. רֹעֶיךָ, a frequent figure for rulers; so Homer, *ποιμένα λαῶν*. יִשְׁכְּנוּ, mark the change of tense, *have fallen asleep, shall* continue to *lie*. נֶעְמָנֶיךָ, as the shepherds have perished, the flock is scattered. Comp. 1 Kin. 22 : 17

19. תָּקְעוּ כַּף, gesture of joy, Ps. 47 : 2.

PSALM I.

This Psalm may be divided into two parts, vs. 1–3 describing the blessedness of the righteous, and vs. 4–6 the misery of the wicked, or better, perhaps, into three parts, in which the righteous and the wicked are successively contrasted in character, vs. 1. 2; condition, vs. 3. 4; and destiny, vs. 5. 6.

1. אַשְׁרֵי § 201. 1, § 221. 5. *d*, an exclamation, *O the felicities of the man!* which is more natural as well as forcible than to supply the substantive verb, there are *felicities*. The person referred to is first described negatively, then in ver. 2 positively. He avoids all who are evil. *Walk*, *stand*, *sit*, "the three postures of a waking man express the whole course of life or conduct;" they also suggest a climax, or "successive stages of deterioration; first, occasional conformity, then fixed association, then established residence." ALEXANDER. There may also be a progression in the three names of the wicked, *impii corde*, *peccatores opere*, *illusores ore*. בַּעֲצַת *counsel*, not here in the sense of advice given to another, but plan or purpose which one forms for himself. עֹמְדִים § 156. 2. The verbs of this verse are in the preterite, those of ver. 2 in the future, but neither exclude the present; combined they embrace all time, § 263. 5. *a*. It is first stated what he never has done, then what he designs and endeavours always to do; evil is abandoned and past, that which is good alone remains before him in perpetual validity. In the freedom with which the conjunctive accents are used in the poetic consecution, § 40. 1, it will be sufficient to note the order of the disjunctives. This verse consists of three clauses, the first of which is limited at רְשָׁעִים by Merka-Mahpakh, the second at עָמָד by Athnahh, the third at ׃ יָשָׁב by Silluk. The first is subdivided by R'bhia over חָאִישׁ. Merka-Mahpakh is preceded by the disjunctive Zarka over חֲלַקַּת, Athnahh by Tiphhha initial under חַטָּאִים, and Silluk by R'bhia-Geresh over לֵצִים.

3. The happy estate, which was the subject of exclamation, ver. 1, is set forth by the expressive figure of a flourishing tree. שָׁתוּל, not wild, but *planted*, and that in a most favourable position. עַל— *over*, overhanging, or *by*, see on Gen. 41 : 1. פַּלְגֵי § 42. 5, plur. does not express largeness or incessant flow, § 201. 2, nor intimate that עֵץ is collective, but artificial channels for irrigation are intended, and the same tree might overhang several. פִּרְיוֹ, not here a figure of good works, but belongs to the emblem of a prosperous, happy condition. יַעֲשֶׂה, the figure is exchanged for literal expressions. ׃ יַצְלִיחַ, intrans. *shall prosper*, or more probably trans. *he shall cause to prosper*, conduct to a successful termination.

4. In contrast with this vigorous growth, the wicked are compared to a lifeless vegetable product, not to a dead tree, which would be too exalted an image, but to chaff, which is utterly insignificant and worthless, and which therefore the wind is allowed to sweep away; an allusion to the oriental mode of winnowing, by casting the grain up to the wind. תִּדְּפֶנּוּ, fut. denoting customary action, § 263. 4. רוּחַ, indef. *a wind*, or art. omitted by poetic license, § 247.

5. עַל־כֵּן, see on Gen. 2 : 24; from this opposition of character and condition the Psalmist infers their opposite destiny. רְשָׁעִים, indef. because no longer spoken of as a class, but as individuals. It is not merely said that *the wicked* as a body *shall not stand*, endure the test, be vindicated, but no *wicked* men whatever shall do so. בַּמִּשְׁפָּט *the judgment*, not of men but of God, whether temporal or eternal, see on Obad. ver. 15. בַּעֲדַת *congregation*, the body or class *of* the *righteous*. The term is commonly used of the congregation of Israel, the church. Sinners shall not remain forever mingled with it, undistinguished from its true and faithful members.

6. כִּי־. That such a distinction shall be made is proved by the divine omniscience. *God knows the way of righteous* men, i. e. either he is acquainted with the course of conduct which they pursue, it being implied, though not expressly stated, that he will deal with it as it deserves. Or *way* may, as in Isa. 40 : 27, Ps. 37 : 5, include the destiny as determined by the character and conduct; the meaning will then be, God knows the issue of their course, and it shall be as he has declared it to be. תֹּאבֵד, the way *shall perish* with all who are upon it, i. e. it leads to destruction.

PSALM II.

The first Psalm exhibits it as a permanent fact in the moral government of God, in spite of contrary appearances and seeming contradictions, that the righteous are blessed and the wicked shall perish; the one is as the flourishing and fruitful tree, the other as the dry and driven chaff. The same idea meets us again in the second Psalm, which is thus a sort of sequel or counterpart of the first. We find here the same contrast presented in the first place of two opposing characters and courses of conduct, viz.: resistance or submission to the authority and government of God, and in the second place of the issues that attend them, the perdition of the one, תֹּאבְדוּ, ver. 12, comp. 1 : 6, and the blessedness of the other, אַשְׁרֵי, ver. 12, comp. 1 : 1.

This common idea is, however, transferred to another sphere and ex-

hibited upon a different theatre. 1. What was in Psalm 1 asserted of individuals is here declared of nations and their rulers. 2. What was there asserted as a general moral truth is here prophetically declared: the prophet foresees the mad resistance of the nations to the kingdom of the Messiah, and predicts its calamitous result. Three different views have been taken of the subject of this remarkable Psalm.

1. Naturalistic, that it describes the unsuccessful attempt at revolt on the part of certain subject nations.

2. Typical, that while primarily describing such a revolt from some one of the kings of Israel, it at the same time has a secondary relation to the kingdom of Messiah.

3. Messianic, that it is primarily and directly prophetic of Messiah's kingdom.

Of the naturalistic interpreters, some have referred the Psalm to one or other of the wars in the reign of David. Apart from other difficulties which press this view, however, none of his wars can be found which answer the requirements of the Psalm, even as interpreted by themselves. His wars with the Philistines, 2 Sam. 5 : 17–25, were before Zion could be called God's holy mountain, ver. 6. His wars, 2 Sam. 8, with Syrians, Edom, Moab, and others, were not against nations previously subdued, and who now threw off the yoke of Israel. His wars with Absalom and Ishbosheth were not against foreign but domestic enemies. Others refer it to a supposed revolt against Solomon, whereas, the history not only fails to record any such revolt, but expressly describes his reign as one of peace and quietness, 1 Chron. 22 : 9. Others, with still less probability, have referred it to later periods of the history, until the climax of absurdity was reached by Hitzig, who places it in the times of the Maccabees, and finds the occasion to be Alexander Jannaeus imposing circumcision on the Edomites.

The decisive objections to this view, however modified, are,

1. The universal and resistless sway of this prince, which belongs only to Messiah, and is always a characteristic of his reign among the prophets: this could be said of no actual monarch but by the grossest hyperbole.

2. The authority of the New Testament. In Acts 4 : 25. 26, it is quoted by the assembled apostles and applied to Herod and Pilate, the Gentiles and the Jews combining in the crucifixion of Jesus. In Acts 13 : 33 Paul quotes "Thou art my son," etc., in application to Christ; so in Heb. 1 : 5; so "thou shalt rule them with a rod of iron," in Rev. 2 : 27, 12 : 5, 19 : 15. This Psalm is also the basis of some of the characteristic names of Jesus, (1) the anointed, Messiah or Christ, only

found here and Dan 9 : 25, and (2) Son of God, used even by Nathanael, John 1 : 49, before he had been under Christ's instruction, so that it must have been prevalently adopted as a name of the coming Redeemer

3. The history of interpretation : the ancient authorities among the Jews always explained it of the Messiah, the later Jews abandoning this view only to avoid the arguments thence drawn by Christians in favour of the claims of Jesus of Nazareth. This interpretation has always been the prevalent one among Christians.

The typical view may be presented under two different phases. The first supposes that the writer had primarily in mind some revolt of subjugated nations from the sway of an Israelitish king, but that his language was so framed, consciously or unconsciously, under the guidance of the Spirit, as to adapt it to the higher subject of Messiah's reign.

This would accord with the analogy of many of the Psalms which are typical in this sense; it would also be consistent with the authority of the New Testament, which, in applying this Psalm to Christ, does not necessarily deny its applicability also to a lower subject. It is, however, forbidden, (1) by the terms of the Psalm, which cannot, without the most strained exaggeration, have been meant to apply to any actually reigning king of Israel. Dominion over all nations was never claimed, much less exercised by any of them; and the kings and nations of the whole earth were never combined against any of them. (2) The subjection demanded is not a political but a religious one. Rebellion is directed against the Lord as much as against his anointed, and the thing demanded of the nations and rulers of the earth is, that they should serve the Lord as well as submit to his Son. It is on this ground that Hitzig has based his conceit that a religious war, backing the demand for the circumcision of the Edomites, is the one intended. His view may be accepted as a confession that no war for political freedom or subjugation meets the conditions of the case.

The second phase of the typical view supposes that the prerogatives and powers of the kingdom of Israel, as such, are here intended, and that no one historical event is particularly alluded to. The kingdom of Israel was divinely established and an object of divine protection; its monarchs of the line of David stood in a filial relation to God, 2 Sam. 7 : 14, as the objects of his love and favour. This kingdom was destined ultimately to cover the earth, and he who is the Son of God in the highest sense was to be also a son of David, and to sit upon his throne. This view supposes the kingdom here to be regarded as a whole, corresponding to its divine ideal, and the king to embrace all the monarchs of David's line, including the greatest and the last.

This would accord with the analogy of prophecy, e. g. with Deut. 18, which predicts the entire line of prophets, as well as Christ, the seal of the prophets, with the prediction 2 Sam. 7, of the kingdom of the son of David, etc. The objection to it is, that the terms of the Psalm suggest no other than the direct application to Messiah. Its language is all applicable to him, and to him alone, in its strict and proper sense, and seems to exclude all reference to any lower subject. Messiah is presented, indeed, as the ideal king of Israel, but the gaze of the seer is directed to him alone in whom the kingdom would find its consummation, not to him merely as one of a line of monarchs, who are all equally regarded. This Psalm is, therefore, not merely typical of Christ, but is directly and exclusively messianic.

The absence of a title deprives us of the usual means of settling authoritatively the date and author of this Psalm. This lack is supplied, however, by the New Testament, which in express language, Acts 4 25, refers it to David. It has been replied to this, that such a statement is merely a reproduction of the current belief of the time, and is not intended to vouch for its accuracy; just as we familiarly call the whole book the Psalms of David, though he did not write every individual Psalm. It would, however, be time enough to resort to such an explanation as this, if it could first be proved that the statement of the sacred writer is not strictly true in this case. But, on the other hand, all the probabilities are in favour of, not against its composition by David.

1. The other Psalms of the first book, Ps. 1–41, almost without exception, are in their titles referred to him, whence the probability that this is likewise his.

2. The impression made by the tone of the Psalm is, that it was written at a time when the kingdom was undivided, and was in its highest strength and glory. At such a time the devout mind would naturally pass, as is here done, from the type to the contemplation of its antitype.

3. The prophetic basis of this Psalm is found in a communication to David by the prophet Nathan, 2 Sam. 7 : 12–16, where the perpetuity of his kingdom is promised; the very words of that promise are here alluded to, and the sonship promised applied to Messiah in its highest sense. David no doubt understood the promise to be, that Messiah should spring from his seed, and we have here the lyric reproduction of the revelations he received.

4. Its typical basis is found in the life of David, and in the kingdom as it was under his reign. He was a man of war, to whom God had granted victory over all his foes. It is under the figures of successful war and a throne established in Zion, that he describes Messiah's sway

vs. 1–3, the vain rebellion of the nations and their rulers.

vs. 4–6, the Lord derides their impotent attempts.

vs. 7–9, the relation which this king bears to Jehovah, and the authority based upon it.

vs. 10–12, all rulers counselled to timely submission.

In each of these sections there is a different speaker: in the last verse of the first, the nations and their kings; in the last verse of the second, the Lord; throughout the third, the Messiah; in the fourth, the Psalmist himself gives the lessons of the prophetic scene which he has been surveying.

1. The Psalmist beholds the nations of the world in the tumult of actual revolt against the Lord, and expresses his astonishment and indignation at their wickedness and folly. לָמָּה *why*, for what reason? The question implies that no good reason exists. The question probably extends through the verse, though some confine it to the first clause, and others extend it to the second verse likewise. רָגְשׁוּ, applied to the noise of a tumultuous crowd; the verb, though used both in the Biblical and later Chaldee, occurs in Hebrew only in this place; the corresponding noun is found twice in the Psalms, meaning 'noise' or 'tumult.' The past tense shows that the Psalmist is describing a point of time after the revolt has begun, though, as the following futures show, it is not yet consummated. גּוֹיִם *nations*, mostly foreign, gentile nations, though the application to the Gentiles and people of Israel, Acts 4 : 27, combined in the crucifixion of Christ, shows that it may include the nominal Israel when they have ceased to be God's true people, and put themselves on a par with heathen in their mad rebellion. This word, as well as its synonym לְאֻמִּים, is without the article. It is not yet brought to view that the revolt is absolutely universal, but only that it is one of vast dimensions, one of whole nations, not of petty neighbourhoods or individuals. The particular fact to which it is applied, Acts 4 : 27, though an instance of the hostility here referred to, does not exhaust it. יֶהְגּוּ־, fut. why *will they* go on to *meditate*, i. e. plan or plot. רִיק *vain*, not in the conception of the plotters, of course, but in reality and actual fact.

2. יִתְיַצְּבוּ *are setting themselves*, taking their stand of hostility, comp 1 Sam. 17 : 16. מַלְכֵי־אֶרֶץ § 247, shows the universality of the rebellion, and at the same time, as they are merely earthly kings, prepares for the contrast to follow with 'him who sits in heaven.' The masses already seen in revolt have the countenance and aid of their legitimately constituted authorities. וְרוֹזְנִים stands absolutely, the qualification being understood from the parallel clause. נוֹסְדוּ־ from יָסַד *to lay a foundation*, to spread a bed as a base or foundation to rest upon; Niph. *to spread a*

bed for themselves, to lie down together upon a divan or oriental sofa, as was the custom for purposes of deliberation or consultation. The preterite is used because this mutual consultation has already taken place, and the resolve been formed. עַל־יְהוָה, even though in the intent of the actors (as in the crucifixion) only against Christ, it was still against the Lord. : מְשִׁיחוֹ, kings were anointed to symbolize the communication of spiritual gifts. Hence 'the Lord's anointed,' 2 Sam. 24 : 6, is synonymous with 'king.' The king of Israel, by way of eminence, receives the name Messiah, as anointed by the Spirit above measure.

3. The language of the nations and their rulers abruptly introduced. נְנַתְּקָה, paragogic form, § 97. 1, expresses strong resolve, *we will*, or mutual exhortation, *let us*. They will submit to this slavery no longer. מוֹסְרוֹתֵימוֹ § 221. 2. *c*.

4. While on the earth all is turmoil and confusion, in heaven the almighty object of this impotent hostility is perfectly serene, and derides these vain attempts. יוֹשֵׁב, the posture of a king on his throne, indicative of authority as well as of repose. יִשְׂחָק, § 51. 2; the LXX and Vulgate supply לָמוֹ from the next clause, *laughs at them*, which is possible, but not necessary. It may better be taken absolutely, the laughter indicating perfect security from threatened evil, comp. Job 5 : 22. יִלְעַג־ *mocks* or derides *them;* by a strong figure God is represented as employing insulting gestures to indicate the absurdity of their attempt, and the utter contempt in which he holds it and them.

5. אָז, not indefinitely, at some time, but *then;* after he has first derided them, and allowed them for a while to make their impotent attempts, he will *then* speak. יְדַבֵּר, not in thunder, but the words that follow. : יְבַהֲלֵמוֹ *terrify*, throw into consternation and confusion, used of the rout of armies by a divinely inspired terror. The fright is produced by the announcement now to be made.

6. The words of God are introduced as abruptly as those of the nations and their rulers had previously been. וַאֲנִי *and*, connects with a thought suggested by what precedes; 'You rebel against my anointed, *and I* have established him king;' the pronoun is expressed on account of this implied opposition, § 243. 1. נָסַכְתִּי, not *anoint*, but *pour out* in casting metals; hence *constitute*, *establish*. מַלְכִּי *my king*, ruling in my name and by my authority. עַל־, not *over*, to indicate the territory ruled, but *upon*, as the seat of empire, its centre and capital: those who render the verb *anoint*, understand the place of anointing. צִיּוֹן Zion, the eminence in the southwest of Jerusalem, where the palace and stronghold of David were, and where the ark and tabernacle were placed during his reign; the place of God's manifested presence, consequently

as well the residence of the earthly king. It is in later times, even after the building of the temple, spoken of as the centre of the theocracy, Moriah being regarded as a part of Zion, an additional summit of the same mountain. Old Testament language is here employed as usual in describing New Testament things. As Zion was the seat of the theocracy, and the residence of its kings, Christ, in whom this kingdom is perpetuated, is said to be established on Zion, though he never locally sat on a throne there. We familiarly use "Zion" in like manner in religious language, without thinking of the locality so called. הַר־קָדְשִׁי § 256, *my mountain of holiness*, consecrated, hallowed by God's residence there.

7. אֵלַי חָק § 42. 5, not *in accordance with* nor *unto* a decree, so as to become a fixed law, but *in reference to*. חק is indefinite; some connect it with יְהוָה *the decree of Jehovah*, but the accents forbid. בְּנִי, God calls Israel his son because he was the author of his national existence, and regarded him with tender love; the kings of David's line were also sons of God, 2 Sam. 7; so were the angels, Job 38 : 7. But the expression is here used in an emphatic sense, as appears from its being a ground of universal empire, vs. 8. 9, and from the peculiar intimacy and relation to God shown in the words 'my king,' and in the rebellion being directed alike against 'the Lord and his anointed.' We learn from Heb. 1 : 5 that it involves community of nature with God. הַיּוֹם, the point of time designated by this expression depends upon the date of the decree referred to, and the determination of that will depend upon the substance of the decree itself. If 'I have begotten thee' denotes the eternal generation of the son, then the decree must date back from all eternity. It seems more probable, however, that this phrase does not denote the origin of the filial relation, but rather its solemn recognition, and is equivalent to 'I am thy father,' I this day declare myself to be such. If this be so, it belongs to some point of time at which this relation was thus prominently manifested. His resurrection is generally assumed on the basis of Acts 13 : 33, Rom. 1 : 4, though the former passage may refer to his being raised up or brought into being as a man; this relation was also publicly recognized by a voice from heaven at the baptism and the transfiguration of Christ. Perhaps it is not necessary to decide in favour of any one of these times and against the others, as the point of time may be an ideal one, the coronation of Christ, his recognition as the divinely constituted king, which was accomplished with increasing distinctness at several different times. יְלִדְתִּיךָ § 150. 1 (p. 182).

8. On the ground of this relation of sonship he had a right to universal dominion. נַחֲלָתֶךָ *thy inheritance*, thy portion as my son

אַפְסֵי־אָרֶץ *ends of the earth*, including all that is between them ; not the extreme limits of the land, a sense which the expression never has. This gift is suspended on his simply asking for it : that he had asked and obtained it, appears from his being in fact possessed of universal sway, against which the nations rebelled, and to which they are exhorted to submit.

9. His power to punish refractory subjects. תְּרֹעֵם from רָעַע *to break*, LXX as if תִּרְעֵם from רָעָה *to feed* or rule, ποιμανεῖς. בַּרְזֶל § 193. *c*, sceptre of *iron*, the hardest of metals, expressing his power and severity. כִּכְלִי יוֹצֵר, easily, utterly and remedilessly.

10. וְעַתָּה *and now*, in these circumstances, seeing these things are so. הַשְׂכִּילוּ *be wise*, prop. act wisely, § 79. 2. שֹׁפְטֵי § 35. 1, *judges*, parallel to kings, since judging was a regal function, and the Hebrew judges were supreme magistrates.

11. בְּיִרְאָה *with fear*, religious awe ; not merely political subjection. וְגִילוּ *shout*, in acknowledgment of the sovereign, or *rejoice*, as you have reason with such a sovereign to rejoice and tremble too : not *quake*, a sense which Gesenius and others attribute to the word, but which it never has.

12. נַשְּׁקוּ־ *kiss*, an act of loyal homage, see on Gen. 41 : 40, comp. 1 Sam. 10 : 1 ; or of religious worship, 1 Kin. 19 : 18, Hos. 13 : 2, Job 31 : 27. בַּר § 51. 3, Aramaeic for *son*, as in Simon *Bar*-Jonas. It occurs three times in Prov. 31 : 2. Forms common in the other dialects, but rare in Hebrew, are often used in poetry. An additional motive in this instance may have been to avoid the conjunction of like sounds, בֵּן and בְּךָ. This is the only rendering consistent with the connection. The LXX and Vulg. render *Embrace instruction ;* this gives false meanings to both verb and noun. Symmachus and Jerome render בַּר *purely*, and resolve the figure of the verb, *adorate pure*. Others take בַּר as an adjective, *kiss* the *pure* one, or the *chosen* one. יֶאֱנַף *he*, the son, *be angry ;* not Jehovah, which is more remote, and the son has the iron sceptre, to dash in pieces. וְתֹאבְדוּ דָּרֶךְ, not *perish on the way*, as they are marching against the anointed, without arriving at the capital ; nor *lose the way*, wander from the right road of virtue and blessedness, but *perish as to the way*, comp. 1 : 6, find that your way leads to perdition, and you go to perdition in and with it. כִּבְעֹט, not, when his wrath is kindled but a little, but *for his wrath will soon burn, is almost burning*, or hypothetically, *might easily burn*. חוֹסֵי בוֹ : § 255. 1, *trust in him*, though it is sinful to trust in princes or in the son of man, a proof of his superhuman nature. Some refer the suffix to Jehovah ; but that is too remote, and only to be admitted, if Messiah could not properly be an object of religious trust, or if the Psalmist could not have contemplated him in that light.

PSALM III.

This Psalm is closely connected in subject with the preceding Psalm 1 exhibits the contrast between the righteous and the wicked in their character and destiny. In Psalm 2 all nations are combined in vain rebellion against God's constituted king, the Messiah. In Psalm 3 we find the same struggle on a smaller scale and in a preliminary form, the wicked and causeless rebellion against David, the divinely appointed head of the theocracy, and his assurance of protection.

1. The titles of the Psalms are of different sorts, sometimes containing merely musical directions, sometimes, as here, a statement of the author and the occasion of the composition. These titles are doubtless entirely reliable, for (1) they are part of the text, and are to be ascribed to the authors of the several Psalms, there being the same external authority for their genuineness and correctness as that of the Psalms themselves. (2) Even if they were prefixed by others at a later time, their being admitted and suffered to remain could only be accounted for on the assumption of their correctness. (3) Nothing in the Psalms is inconsistent with these inscriptions. מִזְמוֹר § 191. 5, occurs only in the titles of the Psalms, and is prefixed to fifty-seven. The verb זָמַר is applied to instrumental music, or to vocal with an instrumental accompaniment, whence, like ψαλμός from ψάλλω, it denotes a composition designed for instrumental performance, as שִׁיר, which is also frequent in the titles of Psalms, means one designed to be sung. לְדָוִד § 257, *belonging to David*, as its author. The occasion stated is *when he fled from Absalom his son;* and the language of the Psalm is quite in accordance with the circumstances of that time. That the author was a monarch, may be inferred (1) from the vast numbers of his opposers, ver. 6; (2) from his pious prayer for the people as identified in fortunes with himself, ver. 8; and perhaps also (3) from his calling God 'his glory,' i. e. the source of his official elevation and distinction. Hence it cannot be the effusion of a godly man in a private station, surrounded by enemies. If then the author was a king, he must have been either David or Solomon, as these are the only two kings to whom Psalms are ever referred. It could not have been Solomon, for it does not agree with the characteristics of his reign, which was a peaceful one. If David was its author, it must, from its tone, have been at one of the most perilous crises of his life. Of these there were principally two, which might be thought of as furnishing an occasion for such a psalm, the persecution by Saul and the revolt of Absalom. That it could not be the former appears (1) from the reference to former trials and persecutions, ver. 7, from which he had

been delivered, which must include the hostility of Saul. (2) Zion was not God's 'holy hill,' ver. 4, till David was king, and removed the ark to that place; no other mountain ever received that name. It cannot mean Sinai, for often as this expression occurs in Scripture, and especially in the Psalms, it always means Zion: and help is always sought from the present dwelling-place of God, not from the scene of a past revelation. Kimchi fixes the moment of the Psalm when David and the people went weeping, barefoot, and with the head covered, up mount Olivet, 2 Sam. 15 : 30. Hengstenberg refers it to the evening of that day; but if it is possible to determine its time precisely, this may more naturally be the next morning after he had safely slept through that first night of most immediate peril, ver. 5, and in this protection found a pledge of future deliverance. The Psalm describes his peril, vs. 2. 3; protector, vs. 4. 5; confidence, vs. 6. 7; and prayer, vs. 8. 9.

2. מָה־, exclamation, *how*, the force of which may extend through the verse, or only through the first clause. צָרַי might be from צרר *assaulting me*, but is usually taken from צר *my adversaries*. קָמַי עָלָי, a general expression, equivalent to 'enemies,' Deut. 28 : 7; here it refers to rebels, insurgents.

3. רַבִּים, these may be his enemies before spoken of, or false friends, or disheartened followers. לְנַפְשִׁי, not a mere periphrasis of the pronoun *me*, for this periphrasis, though frequent in Arabic, is always emphatically used in Hebrew, either where the life is in question, as Ps. 7 : 3, 'lest he rend my soul,' i. e. destroy my life. If it were so understood here, the meaning would be—*say of my life, there is no help for it in God;* but since נַפְשִׁי is fem. the following לוֹ must refer, not to it, but to the person himself. Or where the feelings are concerned, *say* so as *to* affect *his feelings* deeply, cut him to the heart; this is the sense here. The preposition may be rendered *in reference to*, as Gen. 20 : 13, Isa. 41 : 7, or perhaps better *to*. Although this was not addressed to him, as is shown by the use of the third person in the next clause, it is yet said to his soul, goes to his heart. אֵין § 258. *b.* יְשׁוּעָתָה § 219. 2. § 196. *b.* If the ending have the sense of He directive, § 219. 1, *there is not to salvation for him*, i. e., he cannot come to salvation. But as this appears forced, it is better to regard the sense of the ending as weakened or lost, as in לַיְלָה *by night*, also *night*. It is here used for euphony, or at most as a poetic and emphatic form. בֵּאלֹהִים, God will not help him because he is such a sinner, comp. 2 Sam. 16 : 7. 8, or his condition is so desperate that even God cannot help him. Though the former is doubtless to be included, yet the latter was also in his mind, as is shown by the counter assertion of ver. 9, 'salvation be

longs to God,' he is able to save, and does save. סֶלָה occurs in the Psalms seventy-one times, and three times in Habakkuk, chap. 3. It has been variously explained. (1.) It is accented as though it belonged to the preceding sentence: the Targum renders it לְעָלְמִין *for ever;* so Aquila, ἀεί; Symmachus, εἰς τὸν αἰῶνα. This is now universally abandoned. (2.) It is regarded as a musical term. *a.* Some make it an abbreviation, e. g. סב לְמַעְלָה הַשָּׁר *return above singer*, equivalent to *da capo.* But this leaves too much to conjecture, and there is no evidence of such abbreviations in Scripture. It is most probably derived either, *b.* from סָלָה *to be silent, rest*, denoting a pause in the singing to be filled up by the instruments, or *c.* from סָלָה = סָלַל *to lift up*, meaning *elevation, loud tone*, i. e. FORTE, and intended as a direction to the orchestra to play with new force while the singers are silent, or repeat the stanza just sung. In spite of the double derivation and opposite sense deduced, it amounts therefore to the same thing. As to the form of the word, some regard it as imp. Kal with ה paragog. in pause סֶלָה for סְלָה from סָלַל: others as a noun סֶלָה with ה parag. Though designed primarily for musical direction, it stands related to the sense of the passage, as the music was intended to conform to and express the sense. It occurs only after an important sentiment, which is thus emphasized, and commonly after some triumphant statement, which is thus celebrated and finds expression.

4. But though men considered his situation desperate, it was not so; he had a helper and one who regarded his prayers. וְאַתָּה *and thou*, in contrast with the conduct or the expectations of his enemies. מָגֵן *shield*, from גָּנַן *to protect*, a source of protection and defence, Gen. 15 : 1. בַּעֲדִי, not only *before* him, but *around* him; the primary sense of the preposition, according to Gesenius, is, *close to* me, on all sides of me; according to Hupfeld, *between* me and everything else. כְּבוֹדִי *my glory* or *honour*, i. e. the source and permanent ground of it, comp. Ps. 27 : 1, 'the Lord is my light and my salvation:' not merely the one who will now vindicate my honour by saving me from my enemies, but the original source of my honour, or regal dignity. As he has originally bestowed this royal authority, he will not suffer me to be thus violently despoiled of it. וּמֵרִים רֹאשִׁי, grief bows the head, deliverance from sorrow lifts it up again.

5. קוֹלִי, the immediate instrument of an action, instead of being preceded by a preposition, may be subordinated to the proper subject, either in apposition with it, "*my voice, viz.: I cry*," or as an accusative, "*I as to my voice cry.*" This is no pleonasm, but is equivalent to *cry loudly* אֶקְרָא, habitual action, § 263. 4, as the English present, *I cry.* וַיַּעֲנֵנִי

Vav conversive after a future does not make a preterite, but indicates a consequent of the preceding verb, § 265. *b*, *and he hears me ;* the future in the same habitual sense as the preceding. Whenever I call, he hears me, or answers me, not merely in the sense of listening or speaking, but of granting the solicited and effectual aid.

6. God being thus his protector and helper, had already begun his work of protection from the present peril, and he had perfect confidence in him for the future. אֲנִי, the pronoun, when not necessary to perspicuity, is always emphatic, § 243. 1, *even I*, whose case men regard as desperate, have been thus marvellously preserved. שָׁכַבְתִּי *have lain down and slept*, indicating his sense of security as well as his safety. הֱקִיצוֹתִי *I have awaked :* some understand this of the past generally, God has always protected me in the darkness and perils of the night, and granted me slumber and safety, I can therefore trust him now. But it seems better to explain it from existing circumstances and of a definite time, the night after his flight. The culmination of his danger and hour of his most extreme peril was, when Ahithophel counselled, 2 Sam. 17 : 1, to pursue David with a large force that night and cut him off at once. The failure of Absalom to adopt that advice, which was an answer (one of those referred to in ver. 5) to David's prayer, 2 Sam 15 : 31, and the consequent salvation of that night, was really the beginning of deliverance from the entire danger. וַיִּסְמְכֵנִי *Jehovah will* ever *sustain me*, fut. in habitual sense, § 263. 4, *sustains me*, is my protector then, now and always. The meaning is either, I was protected that night because God is always my protector ; or, I had this sense of security because of my consciousness that God always will sustain me.

7. Cheered not only by his knowledge that God is his protector in the general, but by this particular instance of marked and surprising deliverance, he would not be afraid, however great his perils. אִירָא, here and Ps. 27 : 1, followed by מִן, commonly with a direct object. מֵרִבְבוֹת, with allusion to רַבִּים, רַבִּים, vs. 2. 3. עָם *people* in a collective sense, persons ; or *nation*, the people, viz., Israel, the article omitted as it often is in poetry. שָׁתוּ, not *who have set themselves*, since this verb is never used in a reflexive or intransitive sense, but *whom they*, indef., referring to his enemies, § 243. 2, *have set* against me. This is the language of calm and quiet confidence rather than loud triumph ; hence there is no Selah to dwell upon and celebrate it in jubilant strains of instrumental melody. That this is the temper in which it is spoken is further shown by the following prayer for the granting of a deliverance not yet accomplished.

8. Having such a helper and such confidence, he does not intermit or discontinue prayer, but is enabled to pray with earnestness and hope

קוּמָה *arise* from seeming inaction and inattention to the case of the suppliant; assume an attitude of action, address thyself to my case. אֱלֹהַי *my God*, expressive of a personal relation. כִּי־, save me now by shaming and destroying my enemies, *for* thou hast been my deliverer in previous perils. הִכִּיתָ *thou hast smitten all my enemies as to the cheek*, § 273. 2, treated them with deserved contumely, and by an anticipation of the following figure of beasts of prey, rendered them powerless by destroying their weapon of attack. כָּל־. Some interpreters have needlessly stumbled at the fact that he says *all*, though enemies were now surrounding him. It is all his enemies on the former occasions to which he refers. רְשָׁעִים, both the persecution of David by Saul and this revolt of Absalom were characterized by opposition against the legitimate and divinely constituted king. They were attempts to overthrow a divine ordinance, and defeat what was of divine appointment. Accordingly, the godly among the people were for David, and the ungodly against him. שִׁבַּרְתָּ, *broken the teeth*, as of wild beasts, destroyed their power of offence, thus rendering them harmless. Marg., see on 1 Sam. 17 : 45.

9. לַיהוָה, belongs to him as its author and source; see on ver. 3. תְּהִלָּתֶךָ § 245. 5. עַמְּךָ, not a declaration, *is upon thy people*, but a prayer, *be upon thy people*. Their special relation to God is indicated by the use of the pronoun, and is the ground upon which the petition rests. David here, as often elsewhere, solicits not only individual blessings for himself, but rises from these to embrace in his petitions the whole people of God, of whom he was the head, in whose behalf he was so deeply interested, and whose welfare was so intimately connected with his own. His petition, it has been suggested, embraces even that misguided portion of the people, who were then in revolt.

PSALM IV.

This Psalm bears an external resemblance to Psalm 3; in length, 9 verses, in Selah at the end of the third and fifth verses, and in some of its expressions, viz.: רַבִּים אֹמְרִים ver. 7, comp. 3 : 3; אַשְׁכִּבָה וְאִישָׁן ver. 9, comp. 3 : 6. With this corresponds an inward resemblance in the identity of situation. The Psalmist is surrounded by foes who would rob him of his official dignity which he had by God's gracious choice, vs. 3. 4. So that it is probably to be referred to the same occasion, the revolt of Absalom. The absence of distinct mention of Absalom interposes no objection any more than in the preceding psalm: that his adversaries are addressed by the general term "sons of men," is readily ac

counted for, if Absalom is regarded as a tool in the hands of more designing men rather than himself the leading spirit in the rebellion.

1. This title has relation to the musical performance of the Psalm and its authorship. לַמְנַצֵּחַ occurs 55 times in the Psalms, and once in Hab. 3 : 19. In this last instance it stands at the end of a metrical composition, but with that exception always at the beginning, and it is invariably the first word of the title in which it occurs, except in Ps. 88; *belonging to the leader* or chief musician, i. e. committed to him as the one charged with its musical performance. בִּנְגִינוֹת not dependent on the preceding participle, *to the leader in the music of stringed instruments*, but a distinct direction respecting the mode of the performance of the Psalm, *with stringed instruments*.

The Psalmist utters,

1. ver. 2, a prayer to God for deliverance.

2. vs. 3–6, a warning to his enemies to desist from their vain and wicked course, and to return to the true service of God, whom they were opposing.

3. vs. 7–9, his own joy and confidence in God.

2. אֱלֹהֵי צִדְקִי, either, *my righteous God*, an appeal to God as the possessor and source of righteousness, and righteous in his dealings, and as standing in an intimate relation to the Psalmist; or, *God of my righteousness*, vindicator of my righteous cause, as 'God of my life' means, not *my living God*, but the author and preserver of my life. צֶדֶק never means simply 'salvation.' The first argument of his prayer is found in the title applied to God, who, as a righteous Being, could not but favour his servant and his righteous cause; the next is found in God's past deliverances. בַּצָּר, the article is equivalent to an unemphatic possessive, § 245. 3. *a*, *in my distress*, or is generic, § 245. 5, *in distress*. הִרְחַבְתָּ, not to be rendered as an imperative, which would require ו conversive, but as a preterite, and not probably as referring to some single definite fact, but to the past generally; not 'thou deliveredst' at some well-remembered time, but *thou hast delivered* in every previous trouble. It mars the simplicity of the Hebrew style to supply the relative, 'thou, who hast delivered, etc.' חָנֵּנִי. Though he appeals to God's righteousness as the vindicator of his just cause, it is still only for grace or undeserved favour that he sues.

3. בְּנֵי־אִישׁ *sons of men*, i. e. *men*, to whom he now turns from speaking to God. God was his helper, his enemies were only men. Or, if אִישׁ involves a tacit opposition to אָדָם *nobles, men of high station*, many of whom were engaged on the side of Absalom in this revolt. עַד־מָה, of time, *how long*, or degree, *how far, to what extent*. כְּבוֹדִי official

dignity, not merely personal honour: it was the former of which the conspirators sought to rob him, and which they aimed to bring to disgrace. The question extends through the verse, and is not confined to its first clause. כָּזָב ... רִיק may either characterize their design as vain and deceptive, one which could not be accomplished, but would disappoint their expectations; or their measures and course of policy: they sought to advance their aims by falsehood and unworthy deeds.

4. וּדְעוּ, Vav is adversative, § 287. 1, *yet* know; you are attempting the overthrow of my royal authority, *but* know that it is of divine origin, and cannot be overthrown. Or it may be copulative; the previous verse is dissuasive, as though he said, 'cease from your vain attempt *and* know,' or recognize the truth of the divine right of David to rule. הִפְלָה, the roots פָּלָא and פָּלָה, though cognate, are not to be confounded. Some would give this word the sense of פָּלָא, 'to treat in a marvellous manner,' and apply it to the great benefits granted to David, but its proper meaning is *to separate, select, distinguish.* חָסִיד § 185. 2, adj. derived from חֶסֶד, which denotes, see on Isa. 40 : 6, the love of God to man, or of man to God, or to one another. It may have the passive sense of *an object of divine regard*, or the active sense *of pious;* both may here be combined, with special prominence to the former, though without excluding the latter. That God had selected him and made him the recipient of so great a benefit, ought to convince his foes that they cannot wrest it from him.

5. רִגְזוּ (1) *be angry*, so the LXX cited Eph. 4 : 26, 'be angry and sin not:' be angry if you can do so without sin, but this, especially in this case, in which it is directed against the Lord's anointed, being impossible, see to it that you do not sin by anger. (2) *tremble* before God my protector and avenger, and in consequence avoid sinning longer by your hostility to me. אִמְרוּ, not merely *speak*, but *say*, viz.: that you will discontinue your sinful course, *in your heart*, in private meditation and reflection. עַל־מִשְׁכַּבְכֶם, not upon couches used as seats, or divans, i. e. in their meeting for consultation, but *upon your beds*, in the night, which upon the supposition of this being an evening psalm, was at hand, a time favourable to still reflection and reconsideration of their course. וְדֹמּוּ *be still*, quietly reflect, ponder, or *desist* from your undertaking.

6. זִבְחֵי צֶדֶק *sacrifices of righteousness*, not merely externally right, agreeing in number and character with the legal prescriptions, but offered in a righteous spirit, which alone could make them acceptable. However profuse their sacrifices, while they continued in their present godless undertaking, they were sacrifices of wickedness. An allusion possibly to Absalom's pretext, 2 Sam. 15 : 7, etc. וּבִטְחוּ *and trust*, a second ex-

hortation, trust in God, not in yourselves and your own powers; or, after the analogy of 'do this and live,' the second verb may denote a sequence of the first. Your present trust is presumptuous; but offer the sacrifices of righteousness, then you may trust in the Lord. The Psalmist, in this address to his enemies, which, though in form directed to them, was really designed for himself, reviews the two leading grounds of his confidence that God would interfere on his behalf, (1) that the royal dignity of which they would deprive him was God's gift to him; (2) that they were ungodly men, while he feared and trusted God.

7. רַבִּים, men in general, or David's desponding followers. מִי־יִרְאֵנוּ, regarded by some as an idiomatic optative, like מִי יִתֵּן, *O that we might see.* More probably it is the language of despondency, the question implying a negative answer; no one can show us good. To 'see good' is to experience it; comp. Luke 2 : 26, 'see death.' נָשָׂא = נָשָׂה־, the unusual orthography is perhaps designed to suggest an allusion to נֵס, comp. Ex. 17 : 15 *lift up* as a banner, display conspicuously, that we may rally beneath it. There is here a combined allusion to two parts of the sacerdotal blessing, 'the Lord lift up his face upon thee,' and 'the Lord cause his face to shine.' The light of the countenance is a token of favour. It was not outward good, but the Lord's favour, which the Psalmist desired.

8. This light of God's countenance, in fact, the Psalmist already possessed in the midst of his troubles, to such an extent that it gave him more joy than others found in the greatest outward prosperity. מֵעֵת, prep. in comparative sense. דְּגָנָם, suf. might refer to men in general, as Ps. 65 : 10, and then the proverbial joy of harvest is intended. More probably it relates to his foes in their times of abundance, which is tacitly contrasted with David's own destitution. *Corn and wine* are often combined to express agricultural products generally. רָבּוּ may agree directly with the preceding nouns, or a relative may be supplied, *time of their corn and wine which abounded*, or *in which they abounded.*

9. בְּשָׁלוֹם, state of perfect safety or security, nothing to injure or awaken apprehension. יַחְדָּו, one act coincident in time with the other; no protracted wakefulness from anxiety, but fall asleep immediately on lying down. לְבָדָד *thou alone* or *dwell alone*, not only separated from all foes, but, as it was Israel's distinction, Num. 23 : 9, Deut. 33 : 28, separated from other nations, enjoying special protection and peculiar privileges.

PSALM V.

1. This Psalm presents another phase of the same great conflict between the righteous and the wicked. The hostility which in Psalm 2 was directed against Messiah, and in Psalms 3 and 4 against the king of the theocracy, his type and representative, is here in Psalm 5 expressed in terms applicable even to its humblest members, when the objects of wicked persecution by deed or word. An external point of connection with the two preceding Psalms is, that this is a morning Psalm, ver. 4, following morning and evening Psalms; also כִּי אַתָּה יְהוָה, last verses of 4th and 5th Psalms. אֶל־הַנְּחִילוֹת, a doubtful expression, variously explained as denoting the musical instrument, *unto*, i. e. to be sung as an accompaniment to, *the pipes* or flutes; the tune *to* the air or tune of *Nehiloth*, which must then be the name of some well-known melody, or a leading word in some composition associated with such a melody; or the subject *in reference to inheritances*, i. e. the respective lots or fortunes of the righteous and the wicked. LXX. ὑπὲρ τῆς κληρονομούσης. Vulg. *pro ea quae hereditatem consequitur*. The Psalm consists of two parts or stanzas, vs. 2–8 and vs. 9–13, each containing a prayer, an argument, and an expression of confident assurance. These divisions, though counterparts, are not, however, exactly equivalent; the second being an advance upon the first in every respect, and not a mere repetition of it. The supplication uttered in general terms in the first stanza, vs. 2–4, becomes in the second a specific prayer for protection from enemies and for the removal of difficulties. The wicked, who are spoken of generally in the first stanza, are seen in the second to be the foes of the Psalmist, and their wickedness is described with more exactness and detail. In the first stanza he anticipates protection and favour for himself; in the second all the righteous are sharers in the benefit.

2. The ideas of this verse are very simple, but the words are all poetic. אִמְרַי from אֵמֶר or אֹמֶר, the equivalent of which in prose is דָּבָר; הֲגִיגִי, most frequently found in poetry, answers to שִׂיחַ; הֲגִיגִי occurs only here and in Ps. 39 : 4; from the context there, and from an Arabic analogy, Gesenius explains it to mean *fervour*, applied to the heat of inward excitement or intense emotion; more probably, however, הֲגִיגִי = הֶגֶה, which is used both of speech, and thought as inward speech addressed to one's self; most frequently the latter, so here. Then אִמְרַי, as the more general term, describing all he said to God in prayer, is divided into inaudible, *my thoughts*, known to God only, and audible, *the voice of my cry*, ver. 3. בִּינָה, both *attend to* and *understand*. The two imperatives

of this verse and that in the next verse have the paragogic ה, § 98. 1 converting them into earnest requests.

3. הַקְשִׁיבָה, properly *make attentive;* its proper object is 'the ear, which is often expressed, and is here understood. לְקוֹל שַׁוְעִי *voice of my cry*, i. e. my loud cry. The noun in every other place but this has a feminine form, שַׁוְעָה, whence some have explained שַׁוְעִי as a Piel infin.: it is more usual, however, to assume the existence of a noun with the corresponding masculine form שַׁוַע. מַלְכִּי. The titles by which God is addressed contain a plea for his being heard, expressing as they do the character under which the Psalmist looked to him in this emergency. *My king*, not only as the great providential and moral governor of the world, who would redress wrong and vindicate the right, but specially as the immediate ruler of Israel, whose king he was in a peculiar sense. It was one of his own people, one of his immediate subjects, who appealed to him for protection and redress, which he surely would not withhold. וֵאלֹהָי *my God*, expressing an intimate personal relation. כִּי־ *for*, not causal, as though the hearing must necessarily follow *because* he prayed, but explanatory of the circumstances under which the request is made. I ask to be heard, *for* there is something to hear, I will pray. אֵלֶיךָ אֶתְפַּלָּל׃ *to thee I will*, perhaps also inclusive of the present, *I do pray*, as opposed to brooding sullenly over his grief, and to seeking relief from other sources.

4. בֹּקֶר, time when, § 274. 2. *a*, *in the morning*, as the first thing in the day, showing his zeal and earnestness in it. This is a natural and appropriate time for prayer, and has been employed for this purpose among all nations. That it was so among the Jews appears from many passages in the Psalms. It was specially recommended in their case as the time of the morning sacrifice, which the people accompanied by the spiritual oblation of praise. In later times it was stereotyped among the canonical hours of prayer, of which mention is made in the New Testament, Acts 3 : 1. Perhaps it is here to be taken in a collective sense, *every morning*. תִּשְׁמַע, God would hear his voice, i. e. he would pray to God, his voice would be directed to him. Others, with less probability, take 'hear' in the sense of hear favourably, i. e. accept my prayer, grant my petition. It is then an expression, not of his own determination to persevere in prayer, but of his confidence that his prayer would be speedily answered; Thou wilt, I trust, hear my prayer in the morning, as in the morning I will arrange my prayer to thee; as I pray early, so I confidently hope thou wilt early grant my petition. אֶעֱרָךְ־, not *direct*, but *arrange*, *set in order*, something consisting of various parts; its object here is the words of his prayer. It contains also an allusion to the

ritual service. This is the word technically used for several offices of the sanctuary, e. g. arranging the lamps or providing them with wick and oil, setting the shew-bread upon the table, and especially arranging the wood upon the altar of burnt-offering, and arranging the parts of the sacrifice upon it. This last was the first morning duty of the priest; and corresponding to that is the spiritual oblation which the Psalmist here pledges, and which could only be acceptable in connection with the atonement which the morning lamb procured or typified. וַאֲצַפֶּה׃, not *I will look up*, as a gesture of prayer, but *will watch*, as the attitude of expectation. The figure is that of a watchman stationed upon a look-out to descry objects in the distance; thus he would watch, expecting an answer to his prayer. It would be the prayer of faith, not of indifference or criminal unbelief. He has solicited gracious audience, declared his determination to pray, and expressed the hope and expectation of a favourable answer; but has not explicitly stated what his petition is. This is reserved until he comes to the beginning of the second stanza, where it appears that he desired deliverance from the persecutions of wicked enemies; that this was already in his mind appears, however, from the reason immediately assigned why he should be heard.

5. כִּי. He argues from God's holiness. I look confidently for an answer, אֲצַפֶּה, *for* thou art not a God that hast pleasure in wickedness. He has not yet said what his petition was, he does not say in the verses immediately succeeding that the wicked men whom he describes are his foes; he explains all this more fully in the next stanza. Now he only urges that his prayer is of such a nature, that a God who hates sin and will punish sinners, will surely grant it. חָפֵץ, verbal adjective with a direct object, see on Gen. 42 : 18, Nah. 3 : 1; the corresponding verb is sometimes followed by בְּ, and sometimes by a direct object. יָגֻרְךָ § 102. 2, in the brief language of poetry this verb takes a suffix, though the relation is indirect, *lodge with thee*, be found in thy company, share that regard which the according of hospitality, particularly in the east, involved. רָע׃ masc. *an evil person*, or neut. *evil;* the latter affords a more exact parallel to רֶשַׁע. God would seem to harbour sin if he tolerated it, or did not punish it.

6. יִתְיַצְּבוּ׃ *stand* before thee as judge, endure the test of thy tribunal, or be suffered to *continue* in thy presence. אָוֶן׃, nonentity, emptiness, barren of all that is virtuous and good, and since this negative state implies what is positively bad, *iniquity*.

7. תְּאַבֵּד, since Jehovah hates sin, he will punish the sinner with destruction. דֹּבְרֵי § 254. 9. *b*. מִים, see on Nah. 3 : 1.

8. וַאֲנִי. The connection indicated by Vav will depend upon the

sense put upon this verse. According to one view it is adversative: evil shall not dwell with thee, and thou wilt destroy the wicked, *but* I shall in thy great mercy be permitted to enter thy house, to be thy guest, to be on terms of friendship and familiarity with God. According to another view it is copulative: thou wilt destroy my wicked foes, *and* I in consequence will enter thy house to praise thee for this deliverance. To enter God's house may be spoken of as a token of familiarity and friendship, or as intimating that new matter of praise and thanksgiving would be afforded by granting him the deliverance for which he prays. הֵיכָל § 189. *b*. The tabernacle erected by David on Mount Zion, 2 Sam. 6 : 17, is the one particularly intended. The word strictly denotes the sacred edifice as distinguished from the court; the house of God includes the court; hence he speaks of entering God's house, but worshipping toward the palace or temple. The temple or tabernacle proper none but the priests could enter. The same distinction is preserved between ἱερόν and ναός in the New Testament. אֶשְׁתַּחֲוֶה § 254. 9.

9. Beginning of the second stanza. נְחֵנִי *lead me*, the word is prevailingly used of divine guidance. בְּצִדְקָתֶךָ has been understood to describe that course or way in which he prays to be led; *thy righteousness*, i. e. that righteousness which thou requirest, or which thou givest, comp. δικαιοσύνη θεοῦ, Rom. 1 : 17. But why pray to be thus led 'on account of his enemies?' Various answers have been returned to this question; as lest without this divine guidance my enemies should seduce or terrify me into sin, or lest I should give them occasion to scoff by my inconsistencies, or to rejoice at the calamities which would befall me in consequence of my transgressions, or lest I should be punished by being delivered into their hands. But the context shows that the prayer is not so much for spiritual steadfastness as for deliverance from hostile machinations. 'Righteousness' is here the attribute of God. *Lead me in* the exercise of *thy righteousness*, i. e. protect me from my wicked foes. This appeal to God's *righteousness* rather than his *mercy*, looks at first sight like a claim to justification on the ground of his own merits. But it is to be observed, (1) that it is not a justification in the sight of God, which is in question, but in this controversy with his wicked enemies, whose hostility was groundless and sinful. (2) The righteousness of God, when spoken of in relation to his true people, always in the Old Testament includes his mercy. His righteousness is his rectitude in dealing with all according to their characters and relations. With the wicked he stands simply upon a footing of law, and his righteousness demands their punishment as their sins deserve. But the sins of the pious are atoned for, and he has made to them rich promises of grace

so that his rectitude now requires the fulfilment of these promises. It is to this righteousness, of which his covenant faithfulness is an essential part, that the Psalmist here, and the people of God generally under the Old Testament, so confidently make their appeal. שׁוֹרְרָי. Gesenius assumes a root שָׁרַר, and makes this a Kal part. Others make it a Pi. part. with מ omitted from שׁוּר, to *watch, lie in wait*, comp. § 93. *e.* הַיָּשָׁר § 46, K'thibh הוֹשַׁר, K'ri הַיְשַׁר § 150. 1 (p. 181), as fut. in Prov. 4 : 25, יְיַשְּׁרוּ. That the Hiphil form with ו was not admitted by the Masorites in this verb appears from their removing it in the only other passage in which it occurs, Isa. 45 : 2 אושר (אוֹשִׁר), K'ri אֲיַשֵּׁר. דַּרְכֶּךָ׃. The Vulgate transposes the suffixes and reads, 'make my way straight before thee.' *Thy way* is in this passage not the way which thou prescribest, the path of duty: make this level before me, or easy to walk in. It is rather the way in which thou leadest me; the path of my life, not of duty, but of destiny: make that providential course in which thou leadest me a smooth and easy one, by removing obstructions, sufferings, and trials.

10. כִּי. The reason of this appeal to God's righteousness against his enemies; *for* they are wicked and malignant. אֵין § 258. *b*, see on Gen. 40 : 8. בְּפִיהוּ § 220. 1. *c*. The *mouth, throat*, Ps. 115 : 7, and *tongue*, are spoken of as organs of speech, and *their inward part* or *heart* as the spring of what is outward. The singular suffix is distributive, 'mouth of each,' § 275. 6, or collective. קֶרֶב־, the *grave* is spoken of, not as a pit endangering passers by, but as yawning to receive the dead, destructive and insatiable, Prov. 30 : 16. יַחֲלִיקוּן׃ *they make smooth their tongue*, use fair and flattering speeches, to cloak their mischievous designs.

11. הַאֲשִׁימֵם, not in the sense of שָׁמֵם or יָשַׁם *destroy;* אָשַׁם means, *to be guilty*, Hi. *make guilty*, cause them to be recognized as such, treat them as such by inflicting deserved punishment. יִפְּלוּ, some render, *let them fall*, or *they shall* certainly *fall from their counsels*, as in Lat. *spe excidere*, fail in their counsels, or their plans be frustrated; but there is no proof that נָפַל מִן can be used in this sense. Better, *let them fall*, i. e. perish, מִן in causal sense, *in consequence of, by means of.* בְּרֹב, prep. may have its local sense *in*, or its instrumental sense *by*.

12. חוֹסֵי § 255. 1. בָּךְ *rejoice in thee*, in their relation to thee and in the blessings consequent upon it. שְׁמֶךָ׃. The name of God expresses that which is known of him; it is the sum of his manifested attributes.

13. כִּי־. The reason of their exultation. צַדִּיק, indef. It may be taken individually or collectively. כַּצִּנָּה, the large shield, covering the entire person, different from מָגֵן; § 245. 5. *d*, *as a shield* protects, or *as with a shield.* רָצוֹן § 274 2.

PSALM VI.

The idea is still that of the righteous persecuted by wicked enemies. Some suppose that the condition depicted is that of sore and dangerous disease; others, that what is said of bodily suffering, ver. 3, is a figure for inward distress occasioned by foes; the correct view appears to be, that the Psalmist is persecuted by foes, ver. 8, etc., which he regards as an evidence of the divine displeasure and rebuke for sin, ver. 2, and this is the occasion of physical exhaustion and undermined health. This is the first of the seven penitential Psalms, viz., 6, 32, 38, 51, 102, 130, 143. The period in David's life when it was written cannot be determined.

1. הַשְּׁמִינִית *the eighth* or *octave*, a musical term of doubtful meaning; it has been conjectured to mean an instrument of eight strings, or to denote the tone or key of performance, perhaps the bass.

The Psalm consists of two parts:

(1) vs. 2–8, a prayer enforced by the misery of his condition.

(2) vs. 9–11, confidence in the divine protection and deliverance.

2. אַל־בְּאַפְּךָ, the prayer is not merely for mitigation, comp. Jer. 10: 24, as though the meaning were, rebuke not with the severity of anger, but with the gentleness of love. He seeks the removal of the chastisement which always proceeds from displeasure against sin. תּוֹכִיחֵנִי, the rebuke of God, not uttered in words, but shown by his dealings, the inflictions of his providence.

3. חָנֵנִי § 141. 3. אֻמְלַל אָנִי, 3 pers. Pual pret., *I* am one who *has drooped*, § 279. *a*, or abbreviated from אֻמְלָל, either a verbal adj. or a Pual part. with א omitted, § 93. *e*. The double accent being partly on one word and partly on the other, connects them as if they were joined by Makkeph. נִבְהֲלוּ *are terrified*, affected by my terror, lose their strength and elasticity: 'bones' are spoken of as the solid frame on which the body rests.

4. וְנַפְשִׁי. Both body (עֲצָמַי) and soul were affected by this terror.

7. *I am* already *weary*, and if matters continue so, *I will make my bed swim.* בְּכָל־לַיְלָה *all night*, or *every night.* In Baer's edition of the Psalms, from which the text is taken, Daghesh-forte is inserted in the initial letter of a word, whenever the preceding word ends in the same letter.

8. עָשְׁשָׁה refers to the dimness of the eye produced by physical exhaustion or mental suffering. מֵכַּעַס, grief or indignation at treatment so unjust.

9. Upon the utterance of his prayer the Psalmist receives an inward assurance of divine protection and deliverance. עֲצָתִי, their plans for his

destruction would be abortive, and might as well be abandoned. כִּי־, for God had heard and would save. קוֹל *voice of my weeping*, i. e. my loud weeping.

11. יֵבֹשׁוּ, they shall be brought to shame by the frustration of their plans. וְיִבָּהֲלוּ, by a divine retaliation they shall suffer the very thing which they have inflicted upon him, vs. 3. 4. יָשֻׁבוּ, not in adverbial sense, § 269. *a*, *they shall be ashamed again*, nor of an inward change, *they shall repent*, but, *they shall return*, retreat, be driven back, their assault repelled, or they obliged to desist from it.

PSALM VII.

This completes the first series of Psalms relating to the hostility of the wicked against the righteous, by an impressive appeal to the future and certain judgment of God.

1. שִׁגָיוֹן § 193. 2, is supposed by some to characterize the style of composition. שָׁגָה = שָׁגַה *to celebrate*, hence 'a song,' or שָׁגַה *to stagger*, hence a song of intoxication or strong excitement, a wild and irregular verse or measure, 'a dithyramb.' Or it may describe the subject; שָׁגָה *to err*, hence 'error,' either in a physical sense, i. e. relating to David's wanderings, or, in a moral sense, transgression, i. e. relating to sin. עַל־דִּבְרֵי־, not = עַל־דָּבָר *concerning the affair of*, i. e. concerning, but *concerning the words of*. In vs. 4–6 the Psalmist clears himself of a slanderous charge. כּוּשׁ, perhaps the real name of some adversary of David, otherwise unknown, one of those, it may be, who were perpetually afresh poisoning the mind of Saul towards him. Some have suspected that it is an enigmatical name of Saul himself, who might be called *an Ethiopian*, from the blackness of his heart. The Psalm may be divided as follows, viz.:

(1) vs. 2–6, supplication and appeal to God.

(2) vs. 7–18, God's judgment on transgressors.

Each part is capable of subdivision: thus the first part,

vs. 2. 3, prayer for deliverance from extreme peril.

vs. 4–6, fortified by an asseveration of his innocence of what has been falsely imputed to him.

The second part into three portions of four verses each:

vs. 7–10, prayer for God's judgment.

vs. 11–14, confident assurance of it.

vs. 15–18, its actual infliction.

2. He pleads from his relation to God, and from his having in time

past put his *trust* in him, that he may not be disappointed now. הוֹשִׁיעֵנִי denotes enlargement, positive salvation, הַצִּילֵנִי is negative, extrication from peril: they are used interchangeably as poetic equivalents.

3. Argument from the extremity of his peril. The plural of the preceding verse is here exchanged for the singular, which may be understood collectively or distributively, or may be an individualization, referring to the most prominent and dangerous of his foes, viz.: Saul, whose hostility alone made others formidable. יִטְרֹף *rend as a lion*, the most formidable and savage beast of prey, *my soul*, because the life was the object of attack. פֹּרֵק *crushing*, breaking bones.

4. vs. 4. 5 are conditional, and the apodosis is contained in ver. 6. He is willing to abjure the divine aid, if he is as guilty as he is charged with being. זֹאת may refer back to the title, 'the words of Cush,' or to what follows, and is more fully explained in the next verse. בְּכַפָּי *in my hands*, as the instruments of action, if they are soiled by contact with the pollution of crime; as the hands of a murderer are said to be stained with blood. Others suppose the hands to be regarded as instruments of seizure; if there be plunder iniquitously taken in my hands as evidence of robbery and injustice.

5. Connect רָע with גָּמַלְתִּי, not with שׁוֹלְמִי 'him who treated me ill.' וָאֲחַלְּצָה, Eng. Ver. makes Vav adversative and the clause parenthetic. More recent interpreters regard Vav as copulative, and render חָלַץ *to spoil*, a sense which nowhere else occurs in the verb, but is justified by its derivative חֲלִיצָה *spoils*. There seems to be an allusion to the opportunities which David had of injuring Saul in the cave at Engedi and wilderness of Ziph, but which he forbore to use; and where, in exculpating himself to Saul, he referred to false accusations of this description, 1 Sam. 24 : 9, 26 : 19.

6. יִרְדֹּף § 60. 2. *a*. The future has a jussive sense, as is shown by the following יַשֵּׂג and יָשֻׁפֵנִי. If guilty of these charges, he was willing to renounce all claim upon the divine interposition, and to have permission given to the enemy to pursue his soul, i. e. his life, with deadly intent, and not only pursue, but overtake and trample it to the earth. וְיִרְמֹס, complete, helpless, and contemptuous destruction, as of something vile and worthless. כְּבוֹדִי *honour*, personal, official, or both; to bring this to the dust is to degrade him by the loss of it. Or it may denote the more honourable and exalted part of his nature, and thus be equivalent to 'life' and 'soul:' and to bring it to the dust will then be to sink him to the grave.

7. Having stated his case, he now appeals to God, the judge of all, for his judgment. He prays that God's judgment on the world may be-

gin, and that this particular portion of it, his own case, may be decided without further delay. קוּמָה, see on 3 : 8. הִנָּשֵׂא, either, *lift up thyself*, parallel to the preceding verb, or *ascend* the seat of judgment. בְּצַבְּרוֹת, prep. *in* the midst of, and so *because of* or *against*. וְעוּרָה *awake*, as if from sleep and previous inattention or neglect. אֵלָי *unto me*, for my advantage, or a pregnant construction, § 272. 3, *awake* and turn *to me*. מִשְׁפָּט, not accusative of direction, 'unto the judgment which thou hast commanded,' but the object of the verb, *thou hast commanded judgment*, either justice which God has required to be practised, whence he is appealed to that he would now exercise the same, or rather a judicial process which he has resolved upon and appointed a time for executing.

8. The judgment scene is depicted. וַעֲדַת *congregation of nations*, i. e. all nations, either as spectators, or themselves to be judged. וְעָלֶיהָ, either, after the judgment is complete ascend again triumphantly to heaven, or preparatory to the judgment resume the elevated judgment-seat, here called the high place; resume or return to it, because in suffering iniquity to be unpunished, he appeared for a season to have forsaken it.

9. He pleads from the necessary connection of God's universal work of judgment with the dispensing of justice in his own case. God is to judge, or judges, is the judge of nations; judge me, do me justice. עָלַי, supply the relative, which is *upon me*, rests upon me, is possessed by me. Others render, which is *over* me as a protection and defence, or supply the substantive verb, 'let it be upon me according to my righteousness.' This desire to be treated according to his righteousness is not inconsistent with his supplications for divine mercy in the previous Psalm and elsewhere. He was guiltless as regarded man, and especially as regarded these existing charges and his existing foes, but not as regarded God.

10. The object of this judgment for which he prays, is the destruction of sin, rather than of the persons of the wicked, except so far as this is necessary to it, and the establishment and security of the righteous. וְגָמַר־, trans. or intrans. and רַע, subject or object; hence three constructions are possible. (1) may evil (i. e. their sin) destroy the wicked; (2) may he put an end to the evil of the wicked; (3) may the evil of the wicked cease. Since God is addressed both before and after, the last is to be preferred. וּבֹחֵן *a righteous God tries*, or is *a trier of hearts and reins*. Or if the language of direct address is preserved in this clause, 'thou, O righteous God, art a trier, etc.' or 'thou art a trier of hearts and reins, a righteous God.' 'Hearts and reins' denote the inte

nor nature and state of men, their inward character as well as their inward acts or exercises. This is an assertion not only of God's omniscience, that he is acquainted with what passes within men, but also of his justice, that he will deal with them accordingly, like a trier of metals who discriminates dross from gold.

11. The petition is followed by a confident expectation founded on the divine justice. מָגִנִּי, God, who is elsewhere called a shield, i. e. protection or defence, is here represented as sustaining the shield, providing for the defence of the Psalmist. *My shield* is *upon God*, rests upon him, is furnished or supported by him. The attribute ascribed to God in the following words is the ground of the confidence just expressed.

12. שֹׁפֵט *God judges*, does justice to *the righteous*, or, *God* is *a righteous judge*. זֹעֵם predicate, and אֵל subject, *God* is *angry every day*, or the former might qualify אֵל, if the prose usage of this word be insisted on, see on Nah. 1 : 2, and אֱלֹהִים be the subject, *God* is a *God* who is *angry every day*.

13. אִם־לֹא יָשׁוּב *if he*, the wicked, *shall not return*, either inwardly repent or turn back from his assault and persecution. As God is the subject both before and after, some make it so in this clause by converting אִם לֹא into an asseveration. In an oath, see on Gen. 42 : 15, אִם has a negative sense, and אִם לֹא an opposite or positive sense; *surely he will return*, *sharpen his sword*, will again sharpen it, § 269. *a*.

14. לְהַלָּקִים, not *ardent* in pursuit, persecutors, but *he will make his arrows to* be *burning*, with allusion to the practice of hurling blazing darts.

15. He conceives mischief or harm to others and brings forth falsehood, that which disappoints his expectations; he ruins himself instead of those against whom he is plotting.

16. Figure from pits dug to entrap animals. יִפָּעָל *he was making* or *was about to make*, fut. relative to the preceding preterite, § 263. 1.

17. Comp. Obad. ver. 15.

18. Praise for God's just judgment on the wicked and his vindication of his servants. עֶלְיוֹן when used as a divine name does not receive the article, § 246. 1.

PSALM VIII.

A devout meditation upon God's condescending grace to man as shown in the rank assigned to him in the creation, and the dominion granted to him over the world. The divine goodness to man, which it is the aim of this Psalm to celebrate, is not to be estimated by his present fallen condition, which is the fruit of his own sin, but by the gifts

and honours with which he was crowned in his primitive estate. It is man as God made him and designed him to be, who is here described, primeval man, ideal man. This ideal, imperfectly exhibited in man as he now is, finds full realization in Christ, of whom Adam was a type, and to whom the terms of the Psalm are therefore applicable in a more exalted sense than they were to him, Heb. 2 : 6–9, 1 Cor. 15 : 27. It shall hereafter be realized in all the people of God, who are to be restored in the image of Christ, and made partakers of his dignity and glory, and thus raised to a condition of which the primitive estate of man was but the image and the type.

1. הַגִּתִּית, by some derived from גַּת *a wine-press*, and thought to denote a style of music connected with the vintage; by others from the city of *Gath*, whence the instrument or tune so designated may have been borrowed; and by others still from נָגַן, in the sense of *the music of stringed instruments*.

The Psalm recounts,

(1) vs. 2–4, the evidences of God's greatness, as preliminary to the consideration of,

(2) vs. 5–10, his wonderful grace to man.

2. אֲדֹנֵינוּ § 201. 2, plur. suf., the Psalmist speaks not merely for himself as an individual, but for all the people of God, or for all men. שִׁמְךָ, the name of God, i. e. that which is known of him, the revelation which he has made of himself, see on 1 Sam. 17 : 45, Ps. 5 : 11. תְּנָה § 132. 1. This word has greatly embarrassed interpreters. Some make it 3 f. pret. for נָתְנָה, as תַּחַת 2 Sam. 22 : 41 for נָתְחָה, *which*, viz. the earth, *has given thy glory above the heavens*, i. e. has caused thy praises to reach the skies. Others, as in all the other passages in which this form occurs, imper. with ה paragogic, *which give* even *thy glory above the heavens*, make it still more conspicuous. But the connection seems to demand, not a prayer for enhancing God's glory, but a declaration of its conspicuity and greatness. It seems better, therefore, to regard it as a Kal infin. תְּנָה for תֶּנֶת or תֵּת, as רְדָה Gen. 46 : 3 for רֶדֶת § 148. 2, *whose glory is given*, put *upon the heavens*, lit. *the giving of whose glory* is, etc The glory of God is displayed in the heavens, and his name is thus made resplendent in all the earth.

3. This glory is so self-evidencing that babes may be trusted to defend it against blaspheming foes. עוֹלְלִים, not babes in the spiritual sense, as opposed to the wise and prudent, Matt. 11 : 25, but young children; enough is palpable to them to constitute an irrefragable argument of God's greatness and glory. עֹז, out of the utterances of these feeble advocates God *has founded strength*, constructed a power to still

the proudest foes. In such a cause a child can confute the most learned and subtle infidel. For 'strength' the LXX substitute 'praise;' this rendering is retained in Matt. 12 : 16 as substantially equivalent to the original, inasmuch as the strength referred to consists in the conscious or unconscious praises of infancy and childhood. The word עֹז, however, does not properly mean 'praise,' though Gesenius incorrectly attributes this meaning to it here and in a few other passages.

4. אֶצְבְּעֹתֶיךָ § 183. *c*, figure from human organs of construction. יָרֵחַ § 247. כּוֹנַנְתָּה § 86. *b* (2 m. s.).

5. תִּפְקְדֶנּוּ, God is said to visit men when he manifests himself to them either in mercy or in judgment; the former is here particularly referred to. The future in this and the following verbs has its habitual sense, § 263. 4, describing what God is constantly doing. The sentence begun in the preceding verse extends through the first clause of ver. 7.

6. וַתְּחַסְּרֵהוּ § 265. *a*. מְעַט denotes degree, *a little;* in the ideal application of this Psalm to Christ it might also have its temporal sense, *a little while*, Heb. 2 : 7. 9. מֵאֱלֹהִים, for 'God' the LXX substitute 'angels,' which is retained Heb. 2 : 7, since the main idea is expressed with sufficient accuracy. The Psalmist alludes to the fact that man was made in the image of God.

7. כֹּל, man was constituted the head of the material and animal creation. But as applied to Christ, the ideal man, in whom and by whom our lapsed nature is restored, these words obtain a higher than their original sense, and 'all' may be pressed to the widest possible extent of meaning, and embrace, as the apostle in commenting upon it explains, absolutely all things but God himself, 1 Cor. 15 : 27, Eph. 1 : 22, Heb. 2 : 8.

8. This verse contains two poetic forms, צֹנָה for צֹאן, or as it is once written, צֹנֵא, and שָׁדָי for שָׂדֶה; also one word of rare occurrence, אֲלָפִים, equivalent in sense to the more usual and prosaic בָּקָר. The enumeration begins with the domestic animals as the most useful and the most completely under human control, proceeds thence to wild beasts, and thence to the inhabitants of the other elements, the birds of the air above, the fish in the waters beneath.

9. עֹבֵר cannot agree with רֹגֵז, but is a parallel and more comprehensive expression.

10. This verse repeats the sentiment with which the Psalm began, and of which a fresh proof has now been exhibited. God's name rendered glorious by the frame of material nature is still more exalted and ennobled by his condescending grace to man.

PSALM XXII.

The basis of this Psalm is to be sought in the typical experience of the Psalmist, the prophetic significance of which is herein developed. David, though a true servant of God, was exposed to severe suffering from the persecution of wicked men, was finally delivered, and in consequence of this deliverance grateful homage was paid to God by him and by others to whom this act of grace was made known. This was not an anomalous experience, but a law of the kingdom of God, destined to be verified not only in other instances like his own, but on a vastly greater scale in One who should be the righteous sufferer *par excellence*, and whose sufferings, coupled with his final extrication out of them, should result in the offering of grateful praise to God from all mankind in every age. The extremity of the sufferings described, and especially the consequences to follow upon their termination, are such as David could not, by the most strained exaggeration, have imputed to his own case. It is evident that he is speaking in the name of the Messiah, considered as the ideal of righteous sufferers. The same thing appears from the adoption of the first words of this Psalm by our Lord upon the cross, and the application of its language to him in repeated instances in the New Testament.

1. עַל־אַיֶּלֶת הַשַּׁחַר. Some suppose *the hind of the dawn* to be the name of a tune or of a song whose melody was to be used in singing this Psalm; others think it to be an enigmatical description of the subject, 'the hind' perhaps a figure for persecuted innocence, with the 'dawn' of a happier morning after a night of suffering and sorrow; or, 'the hind of the dawn' may be a fanciful description of the breaking day, the first branching beams as they struggle into view being compared to antlers.

The Psalm consists of three parts, viz.:

vs. 2–11, prayer for deliverance enforced by the speaker's relation to God.

vs. 12–22, by the greatness of the peril.

vs. 23–32, praise for deliverance and its blessed results.

2. אֵלִי, see on Nah. 1 : 2. That God was *his God* was itself a plea why he should be heard. לָמָּה § 231. 4. *a*. עֲזַבְתָּנִי, for which *σαβαχθανί*, שְׁבַקְתָּנִי Matt. 27 : 46 is the Chaldee equivalent. רָחֹק may agree directly with the subject of the preceding verb, or the interrogation may be repeated, 'why art thou *far*, etc.' דִּבְרֵי, coördinate with the preceding noun and governed by the same preposition, מִן; though others read, *the words of my roaring* are *far* § 275. 1 *from my salvation*, i. e. far from effecting it; and others still, '*my God, etc. etc.*' are *the words of my roaring.*

4. קָדוֹשׁ. The God whom the sufferer addresses is *holy*, that is according to the proper sense of the original expression, see on Isa. 40 : 25, 41 : 14, infinitely exalted and perfectly pure. He might, therefore, be expected to possess both the ability and the disposition to save his oppressed servant. יוֹשֵׁב *inhabiting*, i. e. either dwelling among so as to be surrounded by, or sitting enthroned upon *the praises of Israel*. These praises imply attributes, to which he makes his urgent appeal.

5. Argument from God's past covenant faithfulness as shown to those who were Messiah's fathers according to the flesh.

7. תּוֹלַעַת, despicable and helpless, liable to be crushed. Comp. Isa 41 : 14, 49 : 7, 53 : 3.

8. יָנִיעוּ, these gestures of derision are expressly mentioned in the narrative of the crucifixion, Mat. 27 : 39, Mark 15 : 29.

9. גַּל, not the infin. for the pret. *he rolled*, § 268. 1, as it is rendered by the LXX, but the imper. *roll*, devolve thy cause upon Jehovah, commit it to him, comp. Ps. 37 : 5, Prov. 16 : 3. A taunting and ironical suggestion made to the sufferer by the unfeeling beholders before described, who then proceed to speak of him in the third person, § 279. The evangelist records the utterance at the cross of these identical expressions and others like them, Mat. 27 : 43. יַחֲפָץ, the subject is Jehovah, not the sufferer, since this verb is used to describe the feelings of God toward men, but never those of men toward God.

10. כִּי־. The taunt was just. They may well say, God has delighted in me, *for* thy kind care was bestowed upon me from my birth. גֹּחִי § 157. 1, *thou* art *my breaking forth*, i. e. the one who brought me forth. מַבְטִיחִי, giving me ground for trust, before I was capable of its conscious exercise, by thy gracious dealings with me.

11. אֵלַי, this section of the Psalm closes, as it began, with the argument which has thus far been persistently pressed.

12. The second argument on which his petition is based, the proximity of the danger, and his destitution of any other source of help. The second כִּי is coördinate with the first, and both are dependent on אַל־תִּרְחַק.

13–16. His enemies, who have him completely in their power, are compared to bulls reared on the rich but solitary pastures of Bashan, and to lions. The weakness verging on dissolution, to which they have reduced him, is set forth under the emblems of water, and melted wax, and dislocated bones. The vigour and moisture of his frame is dried out, it is dry as a potsherd, and his parched tongue cleaves to his jaws. It has been suggested that the physical effects of crucifixion are here precisely described, the violent wrenching of the body, the extreme debility and exhaustion, and the raging thirst, John 19 : 28. תִּשְׁפָּחֵנִי, what

was accomplished by his murderous enemies was nevertheless, under another aspect, the act of God. The persecution has reached its last stage; *thou wilt*, if this murderous treatment is allowed to proceed further, *place me to the dust of death*, i. e. the grave, bring me down to it and place me there.

17. כִּי־, the proof that he is, as he has just declared, at the very point of death. הִקִּיפוּנִי § 275. 2 or § 277. כָּאֲרִי *like a lion* they have encircled or beset me *as to my hands and my feet*, § 271. 4, or as we might say, 'hand and foot,' so that I can neither resist nor flee. Dr. Alexander suggests as a point of comparison, "the infliction of sharp wounds in those parts of the body, an idea common to the habits of the lion and the usages of crucifixion." The explanation of כָּאֲרִי as a plur. part. from כּוּר, which, though it does not occur elsewhere, might easily mean *to pierce*, see Gesenius Lexicon, involves the double anomaly of the insertion of א § 156. 3, and the omission of ם from the plural ending, § 199. *b*. An inconsiderable number of manuscripts read כָּאֲרוּ or כָּרוּ *they pierced*. They appear to be confirmed by the LXX, Aquila, the Syriac Peshito, and Jerome, who render this word as a verb, though with some variety in the signification which they assign to it. The Masora (according to Jacob ben Chayim, the learned editor of the Venetian Rabbinical Bible, 1525) remarks that כָּאֲרִי occurs twice in different senses, viz.: in Isa. 38 : 13, where it undoubtedly means *as a lion*, and Ps. 22 : 17, where the K'ri has כָּאֲרִי, and the K'thîbh כָּרוּ. De Rossi (Variae Lectiones, vol. iv.), however, confesses that he could find no such remark in any of the numerous copies which he possessed of the Masora. On the whole, the reading with ו, though adopted into the text, or at least put on a par with the received reading by several able critics, seems to have the overwhelming preponderance of critical authorities against it.

18. הֲמָּה, not his bones but his foes. יַבִּיטוּ־בִי, see on Gen. 44 : 34, *gaze at me*, feast themselves with the spectacle of my misery.

19. יְחַלְּקוּ, in the sense of the unfinished present, § 263. 2, *are dividing*, or proximate future, *are about to divide*, on the point of dividing. They are so sure of the death of their victim as to be already apportioning his garments amongst themselves. The exactness of its fulfilment is testified by all four of the evangelists, Mat. 27 : 35, Mark 15 : 24, Luke 23 : 34, John 19 : 23. 24. וְעַל־לְבוּשִׁי, for Daghesh-forte conjunctive, see on 6 : 7.

20. וְאַתָּה § 243. 1, the pronoun expressed on account of the emphasis of the opposition. They are acting thus, *and* therefore do not *thou* refuse or delay thine aid.

21. מֵחֶרֶב, poetic individualization of deadly hostile weapons. נַפְשִׁי, not merely *me* but *my soul*, i. e. my life, see on 3 : 2. מִיַּד— *from the hand*, i. e. from the power of, see on Gen. 37 : 21. In this derived sense of the phrase it is here joined with 'dog,' as in 1 Sam. 17 : 37 with 'lion' and 'bear.' Others think it to be an indication that under the figure of 'dogs' men are intended. יְחִידָתִי, shown by the parallel expression נַפְשִׁי to be an epithet of his life; *my only one*, either as possessing singular value, my darling, my most highly prized, or more strictly the only life he possessed or could have; or it may be *my lonely one*, my life deserted as it seems to be by God as well as men.

22. רֵמֵים for רְאֵמִים, by § 53. 3; *and from the horns of the buffaloes thou hast answered me*, i. e. answered my prayer proceeding from between their horns, or answered by delivering me from their horns, § 272. 3. Others, contrary to the accents, put a full stop after 'buffaloes,' connecting all that precedes with חוֹשִׁיעֵנִי. עֲנִיתָנִי, the deliverance prayed for is granted. This sudden transition prepares the way for the third and last division of the Psalm. The Psalmist sets forth the severity of Messiah's sufferings, but makes no explicit mention of his death. The vicarious nature of these sufferings is not declared, nor the direct connection which they have with the salvation of the world; while stress is chiefly laid upon the results effected by his exaltation from this extremity of woe. The view presented is of course a partial one, being limited by the character of the type, which it is the province of the Psalm to unfold. In the respects referred to it is supplemented by Isa. 53.

23. שִׁמְךָ *declare thy name*, i. e. recount the manifestations which God has made of his glorious perfections, see on 5 : 11. It is here said with special reference to the exhibition of his power and grace just made. Quoted as the language of Messiah, Heb. 2 : 12.

25. שִׁפְעָךְ § 92. *c.*

26. מֵאִתְּךָ *from with thee*, not merely respecting thee, but derived from thee. יְרֵאָיו, change of person, § 279.

27. וְיֹאכְלוּ, partake of the sacrificial or eucharistic festival implied or referred to in the last clause of the preceding verse, symbolizing communion with God and all spiritual blessings. וְחִי, by some supposed to be the customary formula of benediction pronounced by the offerer of the sacrifice upon those who partook with him of the festival; which might account for the change of person.

28. יִזְכְּרוּ *remember* the evidence now afforded of Jehovah's grace to his suffering servant, or remember God himself, whom the heathen have forgotten, 9 : 18. אַפְסֵי־אָרֶץ, see on 2 : 8. כָּל־מִשְׁפְּחוֹת, the blessing thus

wrought shall be co-extensive with that which it was promised Abraham should be effected through his seed, Gen. 12 : 3.

29. All nations shall thus worship Jehovah, *for* they are rightfully his. Comp. Obad. ver. 21. נַפְשׁוֹ, the pronoun is often omitted even before participles, when the subject can be readily supplied from the context, § 243. 1.

30. אָכְלוּ, the figure of the sacrificial festival is continued. This salvation shall not only extend to all nations, but to all classes; *the fat ones of the earth*, they who have a prosperous abundance, as well as those who are perishing in abject destitution, *going down to the dust*, the grave, and he who, § 285. 3, *has not kept his soul alive*, though dying or actually dead, he shall partake of this soul-reviving food, and shall live.

31. These benefits shall further be shared by every age. זֶרַע *seed*, the descendants of those just spoken of, or posterity in general. יְסֻפַּר *it shall be related of the Lord to the* next *generation;* the LXX connect the following יָבֹאוּ with this verse, γενεὰ ἡ ἐρχομένη, but this is unnecessary. This rendering gives to the verb the same sense as in ver. 23, and is to be preferred to *it*, posterity, *shall be reckoned* (a figure from the census or enrollment, as Ps. 87 : 6) *unto* or *by the Lord to the generation*, comp. Ps. 24 : 6, i. e. to the number of his true people.

32. נוֹלָד, the participle denotes a time contemporaneous with the action of the preceding verb, § 266. 3, *a people* not now in existence, but who shall then be *born*.

PSALM XLV.

Messiah is here presented as the ideal bridegroom. The typical basis was probably afforded by the marriage of Solomon to a foreign princess, perhaps, as many have conjectured, to the daughter of Pharaoh, king of Egypt. It cannot, however, be an ode composed in honour of that marriage. This is forbidden by its position in the book of Psalms, and its reception into the canon. A secular poem could find no place there, and would be entirely without analogy. The royal bridegroom is a divine person, ver. 7, to whom a universal reign, ver. 17, and endless homage, ver. 18, are promised. Tyre, which was never subject to any king of Israel, makes her submission to him, ver. 13. In addition to one who is designated the queen, other virgins and kings' daughters, her fellows, are upon the same occasion wedded to the king, vs. 9. 14. 15, which is contrary to the usages of real life, though significant as an allegory. Martial qualities are imputed to the king, vs. 3–5, and a line of

royal ancestors, ver. 16 ; neither of which could be attributed to Solomon. Hence this Psalm has, from the earliest times, been regarded as a mystic epithalamium, representing under a figure frequently employed in both the Old and the New Testaments the union of the Lord and his people, of Christ and his church. Its admission into the canon, it is now generally confessed, proves that it was so understood at the time the canon was formed. The Targum so expounds it. The application of it to Christ, Heb. 1 : 8. 9, both implies that this view was then prevalent, and sets the seal of inspired authority upon it. Its messianic character has been almost universally recognized by Christian interpreters, and though denied by the unbelief of modern times in its repugnance to admit predictions of Christ, no other satisfactory solution has been or can be proposed.

1. עַל־שֹׁשַׁנִּים *upon lilies*, which some explain to mean, lily-shaped instruments ; others, a tune bearing that name, or associated with a song so called ; others, an enigmatical description of the subject, 'lilies' being a figure for beautiful women, Sol. Song, 2 : 2. לִבְנֵי־קֹרַח belonging *to the sons of Korah*, a Levitical family, employed with others by the appointment of David 'in the service of song in the house of the Lord,' 1 Chron. 6 : 16. 22 (Eng. Ver. vs. 31. 37), 2 Chron. 20 : 19. It belonged to them, probably, in the sense of being committed to them for musical performance, though others think that it was composed by them. מַשְׂכִּיל, an *instructive* or *didactic* Psalm ; this title would only be appropriate upon the allegorical interpretation, and may have been prefixed with the view of suggesting at the outset that this is not a mere marriage ode, and of leading the reader to seek for a deeper meaning. יְדִידֹת : *lovely* women, though some give to the fem. plur. a neuter sense, *lovely* things, or an abstract, § 201. 1. *a*, *love*.

After an introduction, ver. 2, declaring the Psalmist's interest in his exalted theme, follow,

(1) vs. 3–10, the praises of the king.

(2) vs. 11–16, the queen and the wedding festivities.

(3) vs. 17. 18, conclusion.

In (1) and (3) the king is addressed ; in (2) the queen.

2. דָּבָר is governed by רָחַשׁ, not by אֹמֵר, which is forbidden by the accents. אֹמֵר may govern מַעֲשַׂי, or it may stand absolutely, *I am saying : my works* are or let them be *for the king*, or *respecting the king*. לַמֶּלֶךְ § 247. עֵט *my tongue is*, or may it be *the pen*, etc., i. e. rapidly record the language of my thoughts.

3. יָפְיְפִיתָ might appear to be formed by the reduplication of the first two radicals, and so it is in fact frequently explained. This would,

however, be entirely anomalous and without analogy. On the other hand, there are instances both in verbs, § 92. *a*, and nouns, § 188, of the reduplication of the last two radicals, e. g. סַחֲרַחַר, הַפַּבַּגַּךְ. A like formation from יָפֶה = יָפִי § 168, would yield יִפִּיפָה, comp. the related adjective וְפַהְפִּיָּה. The first Yodh then receives Kamets Hhatuph as the vowel of the passive reduplicated species, § 93. *a*, and the second Yodh a pretonic Kamets, § 64. 2, lest in its weakness its sound might be entirely lost. The ascription of superhuman beauty to an earthly monarch would be gross flattery. בְּשִׂפְתוֹתֶיךָ § 199. *d*, grace, which has the same twofold sense in Hebrew as in English of favour and beauty, is predicated of the lips not as a feature of the face but as an organ of speech. The reference is to 'the gracious words which proceeded out of his mouth,' Luke 4 : 22. עַל־כֵּן cannot mean *because*, *propterea quod*, but must mean *therefore*. This is by some attenuated to the declaration that his more than human beauty and his grace of speech indicate that God has blessed him, and that forever; a slender basis, it must be confessed, for so grand a conclusion, if external form and the charms of eloquence are intended. But even thus the everlasting blessing implies the unending life of its recipient; he must consequently be more than mortal man. If, however, the particle be allowed its proper force, 'therefore' denotes not an index merely, but the ground. And as physical beauty and persuasive speech can be no ground for the bestowment of the divine blessing, this is an evidence of the allegorical character of the description. They must represent spiritual qualities, the beauty of holiness and words of heavenly grace and truth.

4. The conquests by which his empire is extended, are set forth not in a bald, prosaic description, but more poetically, by summoning him to do what he actually will perform. He is bidden to gird his sword upon his thigh, i. e. to prepare for martial deeds, and at the same time to gird on, as though constituting the garment with which he is invested, his glory and his majesty, terms which are repeatedly combined elsewhere to denote the divine dignity, Ps. 96 : 6, as well as the splendour of a divinely bestowed royalty, Ps. 21 : 6.

5. וַהֲדָרְךָ § 274. 2. *e*, in the royal dignity thus securely girt about him he should press on to valiant deeds and victories. צְלַח, either *pass on*, *press through*, or *prosper*; if the latter, it will qualify the following verb, § 269. *a*. רָכַב, either in the military chariot or on the war horse, Hab. 3 : 8, Rev. 19 : 11. אֱמֶת § 205. *b*, *for the sake of truth and meekness* and *righteousness*, i. e. in vindication of those who possess these qualities or represent these principles, or else on account of his own possession of these attributes. וְתוֹרָךְ, the right hand is personified and

represented as planning and achieving what is accomplished by means of it: let it show thee what it can do. נוֹרָאוֹת § 266. 1.

6. בֶּלֵב depends on שְׁנוּנִים, the intervening words forming a parenthesis. הַמֶּלֶךְ, the same who is addressed, but here reverentially spoken of in the third person, see on Gen. 41 : 13.

7. כִּסְאֲךָ § 221. 3. *a.* The natural and obvious rendering of these words, found in all the ancient versions, and sanctioned by the authority of the New Test., Heb. 1 : 8, is, *thy throne, O God, is forever and ever.* As the divine nature of Messiah is either taught or implied in other passages both of the Psalms and of the prophets, it can create no difficulty that he is here addressed as God. At any rate, this evident sense of the words cannot be set aside by such forced and rare, if not impossible constructions as, *thy throne of God*, i. e. divinely bestowed or established, § 256. *b*, or *thy throne* is the throne of *God.*

8. מָשַׁחֲךָ, an allusion to the practice of anointing the body, particularly on festive occasions. To anoint with the oil of gladness is to make superlatively glad. אֱלֹהִים might be a vocative, as in ver. 7, but it seems better to make it the subject of the preceding verb. חֲבֵרֶיךָ *thy fellows* in regal dignity, i. e. other kings. The peculiar joy granted to him above others is in part, at least, that which belongs to the imposing nuptials about to be described.

9. מֹר *all thy garments* are *myrrh*, etc., so filled with these perfumes that they appear to consist of them. שֵׁן, palaces of ivory, the rooms of which were wainscoted or adorned with ivory, comp. 1 Kin. 22 : 39, Am. 3 : 15. מִנִּי § 199. *b*, is by some thought to be an abbreviated plural for מְנִיִּים *stringed instruments have gladdened thee;* but as the existence of such a form of the plural is, to say the least, extremely doubtful, it is better to regard it as a prolonged form of the prep. מִן emphatically repeated after the noun, comp. Isa. 59 : 18, *from ivory palaces, from* them, I say. The subject of the following verb will then be indefinite, § 243. 2. All kinds of delights were provided in these sumptuous palaces for this festive occasion.

10. The queen is in the allegory the church or chosen people; the kings' daughters are representatives of their several nations. בְּיִקְרוֹתֶיךָ § 14. *a*, § 24. *b*. נִצָּבָה, not merely *stands* but *is placed* at thy right hand, this being the post of honour.

11. The Psalmist has thus far been occupied with the king, his character and greatness, and his part in these grand festivities. He now turns to the queen, and reverting to the time immediately preceding the marriage which is already presupposed, ver. 10, finds her still in her father's house, awaiting the nuptial procession, and directs to her some

preliminary counsels, vs. 10–13. בַּת, a familiar form of address adopted by seniors, Ruth 2 : 8, or by teachers and advisers, Mat. 9 : 22.

12. וְיִתְאַו *and let the king desire*, equivalent to, so that he may desire. אֲדֹנֶיךָ § 201. 2, comp. Gen. 39 : 2. וְהִשְׁתַּחֲוִי־ § 176. 1, denotes prostration, either in token of respect or of religious worship, and is hence particularly appropriate in describing the homage to be paid to this divine bridegroom.

13. וּבַת־צֹר, not a vocative, *O daughter of Tyre*, as some have rendered it, on the hypothesis that the Psalm celebrates the marriage of Solomon with a Tyrian princess, or still more extravagant and incredible, that of Ahab with Jezebel, who was of the royal house of Zidon, 1 Kin. 16 : 31. Daughter of Tyre, like daughter of Zion, daughter of Babylon, daughter of Egypt, is a personification of its inhabitants, and is here the subject of the following verb which agrees with it as a collective in the plural, § 275. 2 ; the same verb is to be supplied to עָשְׁרִי. Tyre is singled out on account of its wealth and commercial prosperity, with allusion to which 'the rich of the people,' i. e. the richest § 254. 2. *a* of every nation, עָם, in the same wide, indefinite sense as Isa. 42 : 6.

14. פְּנִימָה *within*, i. e. in her father's palace, and ready for the procession which is to convey her to the house of the bridegroom.

15. To add to the significance of the allegory the usages of real life are here departed from, and the virgin companions of the bride, identical with the kings' daughters, ver. 10, are themselves also conducted to the king precisely as the bride was. They too are wedded to him, signifying that Gentile nations shall be with Israel, and like Israel espoused to Messiah, and share the blessings of his love and favour. לְרֵעוּתֹה, for sense of prep. see on Gen. 2 : 18. לָךְ § 65. *a*, suf. is masc. referring to the king.

17. His sons shall replace or eclipse his ancestors, be kings as they had been, and more illustrious, inasmuch as he would partition his wide empire among them, comp. 2 Sam. 8 : 18, 1 Kin. 4 : 7, 2 Chron. 11 : 28. בְּכָל־הָאָרֶץ, not *in all the land*, but *in all the earth*, as appears from the subjugation, ver. 6, and homage, ver. 18, of the nations, and the submission of Tyre, ver. 13.

18. The church, in whose name the Psalmist speaks, shall render everlasting praise to the king, in which the nations shall join. עַל־כֵּן *therefore*, stimulated by the praise of the church, or referring back to the previous contents of the Psalm, which are also the ground of the pledge given in the preceding clause.

PSALM LXXII.

Messiah as the ideal Solomon. The reign of the former is depicted in features drawn from the latter, but freed from all imperfection and limitation, extended over all the earth and reaching through all time. Its universality and unending duration absolutely preclude any other subject. It could not, by the most strained exaggeration, be applied to Solomon himself, either in the way of description or of hopes indulged and supplications offered on his behalf. He neither ruled the whole world, nor cherished any expectation of doing so. This kingdom is described in its equity, vs. 1–4, perpetuity and everlasting consequences, vs. 5–7, universality, vs. 8–11, protection of the needy and defenceless, vs. 12–15, prosperity and renown, vs. 16. 17. The Psalm is concluded or followed by a doxology, vs. 18. 19, and a subscription, ver. 20.

1. לִשְׁלֹמֹה, prep. as in לְדָוִד 3 : 1, *by Solomon*, lit. 'belonging to Solomon' as its author. מִשְׁפָּטֶיךָ, not thy rights or prerogatives, but *thy judgments*, judicial decisions, and this not merely as precedents for his guidance, but make thy infallible decisions his, give to his administration the perfection of thine. תֵּן is in form a prayer; but as the Psalmist asks for that which he knows will certainly be granted, it is equivalent to a prediction with the added force of an earnest desire for its accomplishment. לְבֶן־מֶלֶךְ § 247, *the king's son*, is the same as the king of the first clause, who is thus declared to be of royal descent.

2. יָדִין, the form of petition is exchanged for that of confident assertion. וַעֲנִיֶּיךָ *thy afflicted* ones, either equivalent to thy people, who are characteristically sufferers, or distinguishing those amongst them who are in a peculiarly suffering condition, inasmuch as God is the especial patron of such, and under a less beneficent and impartial government they would be exposed to injustice and oppression. בְּמִשְׁפָּט *in* the exercise of *justice*.

3. This equal government shall be productive of peace, which is represented as springing up from the soil, borne by the mountains and hills, which fitly represent the country as its prominent features and constituting so considerable a portion of the whole. The fertility of the hills of ancient Palestine, which were terraced and cultivated to their summits, adds to the beauty and appositeness of the figure. יִשְׂאוּ belongs to both clauses of the verse, and is qualified by בְּצֶדֶק § 22. *a* (5), which shows the mode of the production; this harvest of peace, in its wide sense of welfare and prosperity as well as freedom from strife and war, is brought forth by righteousness.

4. יִשְׁפֹּט *judge*, do justice to. לְבְנֵי אֶבְיוֹן *sons of the needy*, not merely poor, but born in poverty, and therefore without rich and influential friends.

5. יִירָאוּךָ, suf. refers to God, who is addressed ver. 1, while the king is spoken of throughout in the third person. The unending prevalence of piety shall be the result of this righteous reign, of course implying the perpetuity of the reign itself. עִם־שֶׁמֶשׁ *with the sun*, as long as it exists, comp. Dan. 3 : 33. וְלִפְנֵי יָרֵחַ *before the moon*, as long as it is present and shines upon them. דֹּר דֹּרִים, an idiomatic phrase, which occurs likewise 102 : 25, Is. 51 : 8, denoting perpetual duration, whether it is to be explained as an emphatic repetition, like דֹּר דֹּר Ex. 3 : 15, Prov. 27 : 24, or the more usual דּוֹר וָדוֹר § 280. 2 and *a*, *generation* upon *generations*, or as in the construct relation, *generation of generations*, a superlative combination, § 254. 2. *a*, like *king of kings*, *servant of servants*, a period embracing all generations within itself, or beside which ordinary generations are insignificant.

6. Figure denoting beneficent influence.

8. The extent of his dominion. It is the kingdom of Solomon expanded to the dimensions of the earth itself. The language here used takes its shape from the bounds assigned to the promised land, Ex. 23 : 31, omitting its limitations. 'From the Red sea even unto the sea of the Philistines' becomes 'from sea to sea,' i. e. from ocean to ocean, from side to side of the sea-surrounded continents. 'From the desert unto the river' becomes 'from the river unto the ends of the earth,' i. e. from the Euphrates in both directions to the utmost limits of the world. וְיֵרְדְּ § 172. 4, *let him have dominion*, or *may he* have dominion, either an authoritative proclamation or a return to the form of petition with which the Psalm began, see on ver. 1.

9. To this universal submission there shall be no exception. Even צִיִּים, rude and barbarous tribes, shall own his sway. לְעָפָר יְלַחֵכוּ, figure of complete prostration, suggesting too, perhaps, that in them is realized the doom of the serpent and his seed, Gen. 3 : 14.

10. He shall receive tribute from the most distant and wealthy monarchs. אִיִּים, see on Isa. 40 : 15. יָשִׁיבוּ, the same phrase is used of the payment of tribute, 2 Kin. 17 : 3; the same verb with אֶשְׁפָּר, which here stands in the parallel clause, in Ezek. 27 : 15. Some have thought that the verb suggests the notion of the repeated payments exacted from vassals, who are required to *return* with it again and again; more probably it implies a *return* or compensation for benefits received. שְׁבָא 1 Kin. 10 : 1.

11. וְיִשְׁתַּחֲווּ־, see on 45 : 12.

12. כִּי־. The homage thus yielded to him by every nation, is due

to his character as a ruler. *They shall serve him because*, etc. יְאִיר־ § 285. 3.

14. וְיִיקַר § 147. 4, *their blood shall be precious*, he sets a high value upon their life and will not suffer it to be destroyed, comp. 116 : 15, 1 Sam. 26 : 21, 2 Kin. 1 : 13. 14.

15. וְיִחְיֶ, the subject of this and of the following verbs is the ransomed poor of the preceding verses taken distributively, § 275. 6 ; *and let him live and he will give to him*, his Redeemer and King, *of the gold of Sheba* in acknowledgment of the favour shown him, and in token of subjection to his sway, *and he shall pray for him* for the increase of his glory and the advancement of his cause and kingdom. The jussive form has here a conditional force, as surely as he lives he will do this. Others make Messiah the subject of some or all the verbs in this verse.

16. Its prosperity set forth under the figure of the unexampled multiplication of the products of the earth. *Let there be a handful of grain in the earth* or land, *on the top of mountains* even, in spots least favourable for its cultivation and growth, and it shall produce a harvest that shall wave and rustle in the breeze like the cedars of Lebanon. יְהִי, the jussive, as in ver. 15, is conditional. בַּפַּת־, some render *abundance*. A like rapid increase of its inhabitants. מֵעִיר *the city*, the abode of men, comp. Num. 24 : 19.

17. יְהִי, apoc. fut. see on ver. 8. לְפָנֵי, see on ver. 5. יְנוֹן K'ri, יִנּוֹן K'thibh. וְיִתְבָּרְכוּ § 35. 1, *bless themselves by him*, the richest blessings shall be his, so that men can desire nothing higher for themselves or others than to be like him, Gen. 48 : 20, or *be blessed in him*, i. e. in virtue of their union to him or connection with him.

18. According to the prevalent opinion this doxology, however appropriate after so enraptured a prospect of the glorious future, is not a part of the Psalm itself, but marks the close of the second division or book of Psalms, each of which ends in like manner, 41 : 14, 89 : 53, 106 : 48 ; Ps. 150, the conclusion of the whole, is itself an extended doxology.

19. אֶת־כָּל־הָאָרֶץ § 271. *a*, the sentence is taken from Num. 14 : 21.

20. כָּלּוּ § 93. *a*. Appended to this Psalm these words might mean, 'This sums up all that my father David desired and prayed for.' But such a subscription sounds strangely at the end of a Psalm written by another than David himself ; and particularly as it follows instead of preceding the doxology, it may more naturally be thought to refer in like manner to the books or divisions of the Psalter. *The Psalms* (תְּפִלּוֹת *prayers*, hence *psalms* which consist largely of supplications, comp. 17 : 1, 86 : 1, 102 : 1, Hab 3 : 1) *of David the son of Jesse are ended.* The Psalms of the

two preceding books, Ps. 1–41, 42–72, are with few exceptions those of David; the three books that follow, Ps. 73–89, 90–106, 107–150, contain few that are ascribed to him. In a general sense, therefore, this is the point of transition from the Psalms of David to those of other inspired singers. Some have doubtfully conjectured that this marks the end of an original collection of the Psalms, to which the name of 'the Psalms of David' was given, because they were mainly written by him, just as the entire book in its present compass is frequently so denominated for the same reason; and that the remaining portion of the collection was incorporated with it at a subsequent period. The book of Proverbs affords an instance of such an enlargement, see Prov. 25 : 1, as this hypothesis supposes in the Psalter.

PSALM CX.

Messiah, the ideal Melchizedek, at once king and priest by express divine appointment; his sway is resistless and his priesthood perpetual. That the subject can be no other than the Messiah is evident, since by the established regulations of the Jewish economy the regal and sacerdotal offices were preserved distinct, the one being hereditary in the family of David, and the other in that of Aaron. Saul lost the kingdom for presuming to offer sacrifice, 1 Sam. 13 : 9 ff, and Uzziah was smitten with leprosy for venturing into the temple to burn incense, 2 Chron. 26 : 16 ff. Only he, in whom all the types centre, could be a priest upon his throne, Zech. 6 : 13. The messianic character of this Psalm is abundantly declared in the New Testament. Our Lord, in argument with the Pharisees, Mat. 22 : 43. 44, Mark 12 : 36, Luke 20 : 42. 43, sanctions this exposition of it, as well as its composition by David, and implies that these were universally acknowledged. Ver. 1 is quoted of Christ, Acts 2 : 34. 35, 1 Cor. 15 : 25, Heb. 1 : 13, 10 : 12. 13, and is the basis of all those passages which speak of his sitting at the right hand of God, Mat. 26 : 64, Mark 16 : 19, Acts 7 : 55, Rom. 8 : 34, Eph. 1 : 20, Col. 3 : 1, Heb. 1 : 3, 8 : 1, 12 : 2, 1 Pet. 3 : 22. Ver. 4 is quoted of him Heb. 5 : 6, 7 : 17. 21, and is explained at large in ch. 7 of this Epistle.

1. לַאדֹנִי, David's calling Christ his Lord implies the mysterious constitution of his person, Mat. 22 : 45. שֵׁב, session at the right hand of God is equivalent to sitting with him on his throne, Rev. 3 : 21, and implies association with God in supreme dominion. עַד־. From this passage taken singly it might be doubtful whether this particle is to be understood exclusively or inclusively, as Gen. 28 : 15, Ps. 112 : 8, that

is to say, whether the session at God's right hand, which is to continue *until* the subjugation of all foes, shall then cease, or shall be perpetual, being thenceforward freed even from the semblance of opposition. From the exposition of the apostle, 1 Cor. 15 : 24–28, however, we learn that while the Messiah is to have an everlasting kingdom, as the prophets unanimously testify, his session at the right hand of God is subject to the limitation here affixed to it. The delegation of universal authority to the Messiah is to last until the purposes of his administration are complete, but no longer. After his people are all redeemed, and his foes all subdued, he shall, in his capacity as Messiah, have no further occasion to retain the control of the universe, but shall deliver it up unto his Father. Thenceforward he shall hold simply his headship over his own people, and God shall be all in all as before the mediatorial reign began. הֲדֹם, figure of complete subjugation, comp. 1 Kin. 5 : 17 (Eng. Ver. 3), Josh. 10 : 24.

2. מַטֵּה *the rod*, as an instrument of chastisement, or as others suppose, in the sense of שֵׁבֶט 'sceptre,' though מַטֶּה has this meaning nowhere else, *of thy strength*, not thy strong rod, but the rod or sceptre of thy strength, the symbol of it, or that by which thy strength is displayed. יִשְׁלַח *send forth* on its errand of judgment from Zion the centre and seat of the theocracy; others, *stretch forth*, as 1 Sam. 14 : 27. רְדֵה, the command implies that there is nothing to prevent his doing as he is enjoined.

3. The instruments of his victories. נְדָבֹת *thy people* are *free-will offerings*, voluntarily offer themselves to the service of their king in his conflict with his foes, comp. the use of the cognate verb, Judg. 5 : 2. 9. חֵילֶךָ *day of thy power*, when it is exerted, or *of thy host*, the marshalling of thy forces. בְּהַדְרֵי־קֹדֶשׁ *in ornaments of holiness*, adorned with sacred vestments; not equipped as ordinary warriors, but in sacerdotal robes, since they are a kingdom of priests, Ex. 19 : 6, and it is not by carnal weapons that they prevail, comp. 2 Chron. 20 : 21. 22, where לְהַדְרַת־קֹדֶשׁ has the same sense as the phrase here used (לְ as in לְרִקְמוֹת Ps. 45 : 15). מֵרֶחֶם *from the womb of morning*, from which the dew is poetically represented as born; others take the prep. in its comparative sense, § 260, *more than the womb*. טַלֶּדָתֶךָ, in the only other passage in which this word occurs, Eccles. 11 : 9. 10, it denotes the early period of life; taken in this sense here, *the dew of thy youth* would mean, thy fresh and vigorous youth, which is perpetually renewed, like dew from the womb of morning. But it agrees better with the connection to understand 'youth' as a collective for young men, and thus as equivalent to 'thy people' in the first clause. These are as numerous

and universally diffused as the drops of dew, 2 Sam. 17 : 12, with allusion likewise, perhaps, to their sudden and noiseless appearance, and the mysterious agency by which they are produced, Mic. 5 : 6 (7).

4. נִשְׁבַּע, the solemnity of such an oath implies not only its inviolable truth, but the superlative importance of the subject. וְלֹא יִנָּחֵם, it is an oath that he never will recall. דִּבְרָתִי § 218, *after the manner*, character, or order, not of Aaron, who was purely a priest, but *of Melchizedek*, § 195. 3, § 218. *a*, who was both priest and king, Gen 14 : 18.

5, 6. אֲדֹנָי § 199. *c*, a form used only of God as the supreme Lord. *The Lord at thy right hand* is not Messiah here designated by a divine title, but Jehovah, since Messiah is throughout the person addressed. That Jehovah is here spoken of as at the right hand of the Messiah, whereas the converse is the case in ver. 1, only shows that both expressions are figurative. He is at his right hand to aid and support him, 16 : 8, 109 : 31. מָחַץ, the alternation of tenses here and in the next verse shows that the ideal position of the Psalmist is in the midst of what he is describing, § 263. 5. *a*. He has already smitten kings ; but not content with this he is going on still to judge יָדִין the nations ; and now, as this majestic and fearful process has been proceeding even while the Psalmist speaks, *he has filled* the arena of the conflict, or מָלֵא intrans. *it is full of corpses*, § 271, *he has smitten the head over much land*, either collectively, as in the Eng. Ver., or some one of the more prominent and powerful of his foes, possibly the head and leader of the entire rebellious opposition, elsewhere denominated 'the prince of this world,' John 12 : 31, a passage which might on this view be regarded as parallel to the one now under examination ; אֶרֶץ רַבָּה might then be rendered *the wide earth*, as תְּהוֹם רַבָּה, Gen. 7 : 11, 'the great deep.' This blow, upon this latter understanding of it, would end the strife.

7. The refreshing draughts partaken of during or after the conflict with their reviving effect, comp. Judg. 15 : 18. 19. He shall not be so fatigued that he cannot prosecute the contest with vigour, nor so exhausted at its close that he cannot enjoy the fruits of victory. Others think that 'drinking of the brook in the way' denotes the unrelaxing ardour of the pursuit. He turns not aside to rest or to refresh himself, only partakes hastily of what he finds in his way, and presses without ceasing on. The subject in this verse is the Messiah, who by a change of person is here spoken of.

PROVERBS. CHAPTER VIII.

vs. 1–5. The publicity and universality of Wisdom's call.

vs. 6–21. The excellence and value of her instructions.

vs. 22–31. Her association with God himself in the production of his works.

vs. 32–36. Appeal to men to secure their own welfare by embracing her.

1. תִּקְרָא § 263. 2, action already begun but to be continued in the future, *is she not crying?*

2. Wisdom occupies the most conspicuous positions, near the great thoroughfares, addressing the multitudes of passers by. עַל־דֶּרֶךְ § 238. 1. *a*, see on Ps. 1:3, Gen. 41:1; we speak in the same sense of houses being *on* the street. בֵּית *place of paths*, where they meet or cross; others, *within the paths*, not only on eminences by the roadside, but in the very road itself.

3. תָּרֹנָּה § 97. 1, § 136. 1. 4. אִישִׁים § 207. 2. *e.*

5. פְּתָאִים § 208. 3. *d.* לֵב may denote the intellectual faculty, *cause* your *heart to understand*, or better, as parallel to עָרְמָה, *intelligence*, that which is rational and sensible, which men are exhorted to *perceive* or *attend to.*

10. וְאַל § 264, qualifies the verb understood. 13. שָׂנֵאת § 166. 2.

17. אֹהֲבַיִךְ, K'thibh has the 3 fem. suf., the indirect mode of speaking, for which the K'ri substitutes the first person. See a like instance, Judg. 16:18. אֹהֵב § 111. 2. *b.* וּמְצָאֻנְנִי § 105. *c.* עָתֵק, the old rendering, *solid*, *durable*, is still preferred by many critics, and is most directly deducible from the signification of the root: others adopt the sense of *splendid.*

21. יֵשׁ is by some regarded as a noun meaning *substance*, *wealth*, lit. that which is or exists. There is no necessity, however, for departing from its usual sense, *there is* wherewith *to give inheritance to those who love me.*

24. נִכְבְּדֵי־ § 207. 2. *b.* 25. בְּטֶרֶם § 263. 1. *b.*

35. מֹצְאַי, K'thibh plur., inasmuch as the preceding singular is to be taken distributively, § 275. 6; the K'ri substitutes מֹצְאִי.

JOB. CHAPTER III.

2. וַיַּעַן, though nothing had as yet been said by his friends, there was a tacit demand in the circumstances of the case to which he makes reply. So Deut. 26:5, Isa. 14:10, where, as in this place, the Eng

Ver. gratuitously substitutes 'speak' for 'answer;' comp. a like use of *ἀποκρίνομαι* in the New Testament, e. g. Mat. 11:25.

Job complains of three things:

(1) vs. 3–10, that he was ever born.

(2) vs. 11–19, that he was not suffered to die as soon as born.

(3) vs. 20–26, that he is still compelled to live in his incessant and intolerable anguish.

3. By a bold personification Job conceives of the day of his birth and the night of his conception as actual beings, which have inflicted a wanton and irreparable injury upon him, and he wishes them blotted from existence. His wish is not that their anniversaries may have no place in the calendar, or may be regarded as unlucky and inauspicious, but that the identical day and night may be non-existent. If they had never existed, he would not have been born. Job transfers himself in thought to the period before his birth, and the tenses are regulated by this ideal position. יוֹם, without the article because it is in the construct before a relative clause with the relative omitted, § 255. 2. אִבַּד § 35. 1. אָמַר § 285. 3, it is a more natural construction, as well as more poetical, to read 'which *said*,' than 'in which one said.' גֶּבֶר, not *a man-child*, Eng. Ver., but *a man*, the name proper to the mature state being applied by anticipation to the infant or embryo. The emphasis is not upon the sex, implying greater joy at the birth of a son than a daughter; Job says 'a man' because he is speaking of himself. The two clauses of this verse are then separately expanded, the first in vs. 4. 5, the second in vs. 6–10. The poetic accents begin with ver. 3, and extend through the poetical portion of the book, § 31.

4. חָשַׁךְ *be darkness*, i. e. be no day at all. יִדְרְשֵׁהוּ *seek it*, to bring it out of this darkness into which he had wished it converted. אֱלֹהַּ is used throughout the poetry of this book almost to the exclusion of the customary plural. It is found besides in a few other poetical passages, and but rarely in prose. נְהָרָה occurs only in this place, though common in Arabic.

5. יִגְאָלֻהוּ, not *stain*, Eng. Ver., but *redeem* or *reclaim*, bring back into their possession, as he who had parted with his property through stress of circumstances might redeem it. וְצַלְמָוֶת, compounded of צֵל and מָוֶת, § 195. 3; others derive it from צָלַם, supposing that it was prolonged from צַלְמוּת, as יְרוּשָׁלַיִם from יְרוּשָׁלַם. עֲנָנָה, in the judgment of many interpreters, not merely a single cloud, as עָנָן, but a mass or body of clouds covering the sky, § 198; though Gesenius thinks the relation of these words to be precisely the reverse, § 198. *b*. כְּמְרִירֵי, some make כ the prefixed prep., *as the bitternesses of a day*, like whatever can make

a day bitter and dreadful. It is better, however, to regard it as a radical, and to derive the word from יָמַר *to be burned*, then *to be black*, § 187. 2. *e*, hence *obscurations*. Let it suffer preternatural and alarming eclipse.

6. יַחְדְּ § 109. 2, § 172. 4, Kal apoc. fut. of חָדָה *let it not rejoice among the days of the year*, Marg. Eng. Ver., not that it should be a dismal, sorrowful day, but that it should not have the joy of belonging to the days of the year. The days pass along, a merry, joyous band, let it not be one of them. Of course not natural days, as in vs. 3. 4, but civil days, embracing the entire diurnal period, in which sense they include the night. The text of the Eng. Ver. renders it as though it were יַחַד from יָחַד. בְּמִסְפַּר *number of the months*, i. e. of the days and nights included in the months.

8. He wishes everything dire and dreadful to be heaped upon it or employed against it, not only all real evils, but even such as are imaginary and fictitious. He, therefore, invokes the aid of sorcerers, *who curse the day*, who claim the power of inflicting curses upon it, *who are ready to rouse leviathan*, who, armed with their incantations, do not fear to disturb the crocodile, as some understand it, while others suppose an allusion to serpent-charmers, and others still to the celestial serpent, whom they instigated to swallow the sun and moon, thus producing eclipses.

9. Let it be black throughout, its twilight darkened and no dawn succeeding it. יְרָאֻהָ *gaze* with pleasure, see on Ps. 22:18, *on the eyelids of the dawn*, the first tremulous and struggling beams proceeding from the sun, the eye of day.

10. The reason why he uttered these imprecations. בִּטְנִי *my womb*, that which bare me. וַיַּסְתֵּר, Vav Conv. implies a close connection of this act with the preceding, *it did not shut up*, etc., *and* so *hide*. The negative belongs to both clauses.

11. The ideal position of the speaker is shifted to the time immediately after birth. Hence the futures אָמוּת, אֶגְוָע, and the preterite יָצָאתִי.

13. כִּי *for* depends on the implied wish that he had been suffered to perish uncared for. עַתָּה *now*, i. e. in the case supposed, *I would have lain down and would be quiet*. Mark the change of tenses in the verbs, all of which are affected by the preceding condition.

14. חֹרְבוֹת *who built desolations*, not tombs or mausoleums, nor, as in Isa. 58:12, rebuilt ancient ruins, thus showing their power and greatness, but built stately edifices which are now, or soon will be, in ruins.

15. בָּתֵּיהֶם, not their tombs, which some have imagined to be referred to in this and the preceding verse, but their palaces and treasuries. The

reference is not to sums of money buried with the dead, but to the wealth possessed by them when living. כֶּסֶף § 271. 1, § 273. 1.

16. כְּנֶפֶל. By a bitter irony on worldly prosperity, kings, princes, and an abortion are all put into the same category; their condition is ultimately the same.

17. שָׁם *there*, i. e. where kings, counsellors, etc. are, the place or state of the dead. Mark the change of tenses.

18. שַׁאֲנַנְתִּי § 122. 1.

19. הֵמָּה, not predicate, *the same*, which is not the meaning of the pronoun, but copula, § 258. 2. מֵאֲרֹנָיו § 201. 2.

20. יִתֵּן, indef. § 243. 2, *why give*, or rather, as the future implies, *why* continue to *give*, equivalent to the passive construction, *why shall light*, i. e. life, comp. ver. 16, *be given*, not only why has it been and is it given, but why must it be given yet longer. Some supply 'God' as the subject, but this is unnecessary, and gives an uncalled for appearance of open and conscious murmuring to these moanings of uncontrollable anguish.

21. וַיַּחְפְּרֻהוּ, change from participle to future with Vav Conversive, § 282. *c*.

23. לְגֶבֶר, construction resumed from ver. 20. Although he still speaks in general terms, the expressions show that he has his own case particularly in mind: the way is thus prepared for the next verse, in which he speaks directly of himself. נִסְתָּרָה, pret., not part., as shown by the position of the accent, § 34; *whose way is hid*, who can discover no method of escape from these dreadful evils. וַיָּסֶךְ, not as 1 : 10, to secure him from harm, but to shut him up to the endurance of suffering beyond the possibility of extrication.

24. כִּי־, confirmatory; life is continued to those who are in this condition, *for* such is my case. לִפְנֵי *before*, sooner than; perpetually repeated, with greater frequency than his regular food. אָבֹא, fut. in its frequentative sense, § 263. 4, so וַיִּתֵּכוּ § 265. *a*.

25. The meaning is not that he had apprehensions in his former prosperity, which have now been fulfilled; but all that is dreadful in his esteem has been already, or is likely soon to be (יָבֹא fut.) realized in his experience. He endures all that he has ever conceived that is frightful. וַיֶּאֱתָיֵנִי § 172. 3, § 271. 2. יָגֹרְתִּי § 82. 1. *a* (3).

26. His sufferings are without intermission. There are no intervals of repose before fresh pains and troubles come. The triple repetition is emphatic. שָׁלַוְתִּי § 168. *a*.

CHAPTER XIX.

This chapter occupies a central position in the discussion, since it belongs to the second of the three series of discourses, and is uttered in reply to the second of the three friends. It is also the acme of Job's inward struggle. His greatest anguish arose from the thought which the tempter perpetually suggested, that God was cruelly pursuing him as an enemy. He here reaches the triumphant assurance, that in spite of all contrary appearances God is his redeemer, and will ultimately manifest himself as such. His bodily anguish remains. The mystery of God's dealings is still unsolved. But his personal relation to God is settled, and this gives him comparative peace. Whatever perplexity still clouds his mind, we hear no more the accents of unrelieved despair such as he has uttered hitherto.

vs. 2–22. Job entreats his friends not to aggravate the misery which God has sent upon him.

vs. 23–29. His confidence in God as his Redeemer.

2. תְּגַיְּנוּ § 150. 2 (p. 181), § 172. 1. וּתְדַכְּאוּנַנִי § 105. *a* and *c*.

3. זֶה § 235. 3 (4). עֲשֶׂר, definite for a large indefinite number. תִּכְלְמוּנִי § 263. 2, as their disposition is unchanged, he anticipates a continuance of the same treatment, see on Gen. 44 : 7. תַּתְאַמְּרוּ־, word of doubtful meaning. The Eng. Ver. renders it 'make yourselves strange,' comp. נָכַר. From Arabic analogies some explain it to mean *stun*, *astonish*, and others, *treat unjustly*, *injure*.

4. Even if he was the guilty man that they suspected or alleged, this did not justify their treatment of him. He was himself the only sufferer by these imaginary misdeeds. He had not harmed them, and they ought not to treat him as if he had done so.

5. The condition may extend through the first clause, 'If ye will, etc., then § 287. 2 prove against me my reproach,' establish the charges with which you reproach me. Or it may extend through the entire verse, and the apodosis be found in that which follows.

6. עִוָּתְנִי. The mystery which so perplexed Job and misled his friends was, that God appeared to be doing him a serious wrong; the sufferings inflicted upon him seemed like a declaration of his guilt, and was so understood and charged by his friends, when he was in fact innocent. This divine *perversion* of his case, this inequality in the divine proceedings, must not be urged in proof of his criminality. Others take the verb in the physical sense, *bent me down*, *overthrown me*.

7. אֲצַעֵק *cry* at present with every prospect of continuing to do so in

the future, § 263. 2. חָמָס, governed directly by the verb; this was the cry that he uttered. Comp. in English, to cry murder!

8. The preterite גָּדַר describes what God has already done; the future יָשִׂים what he is going on still further to do. These are not mutually exclusive, but supplementary, and are only poetically distinguished. Both the past, which is predicated of one act, and the future, predicated of the other, belong in fact to both. 15. תַּחְשְׁבֵנִי § 105. *e.*

16. יַעֲנֵנִי, אֶתְחַנָּן־ § 263. 1, futures relative to the preceding pret. קָרָאתִי, *I called, he would not answer, I had to supplicate.*

17. רוּחִי *my breath*, others, *my spirit*, as excited and querulous. זָרָה, pret. § 34, *has become strange*, offensive; there is no need of assuming a new root, or that the word is used in another than its proper Hebrew sense. וְחַנּוֹתִי might be Kal pret. of חָנַן with Vav Conv. § 100. 2, which some render, *I have to supplicate*, a sense which the verb has in Hithpael but not in Kal, § 80. 1 (2), others, from an Arabic analogy, *I am loathsome*, but such a departure from the ordinary Hebrew usage in regard to a word of frequent occurrence is inadmissible, unless in cases of absolute necessity. Gesenius regards it as a plur. noun from חַנָּה with a suf. proper to sing. nouns, § 220. 2. *a*, then assuming a convenient sense and supplying the verb from the preceding clause, *my entreaties* are strange *to*, etc. It seems best to regard it as a Kal infin. with the fem. ending וֹת, a few other examples of which occur, § 139. 2; not *my supplicating*, a sense which the Kal cannot have, but *my caressing* (lit. being gracious) is strange, repulsive to *the sons of my womb*, that from which I was born, as 3 : 10, my uterine brothers, not 'sons of my body,' my own children, none of whom were living, 1 : 19, though some have sought to escape this difficulty by assuming that the children of concubines or else grandchildren are intended.

18. אָקוּמָה, parag. fut. in a conditional sense, see on Ps. 72 : 15. 16, *let me rise up*, i. e. whenever I rise, *they speak against me*, ridiculing my painful and laboured movements; or it may mean, when I rise to leave they slander me behind my back.

19. נְהֶפְכוּ־, the plur. verb shows that the sing. subject must be understood as a collective.

20. בְּעוֹר, not an infin. from עָרַר *with the baring of my teeth*, i. e. denuded of the gums, which were wasted by disease, but as in the previous part of this same verse a noun, *with the skin of my teeth*, the insignificant membrane which covers the gums, a proverbial expression for a bare escape, though its origin is obscure and doubtful.

22. נַפְשִׁי, figure from insatiable beasts of prey.

23. The second part of the chapter consists of an introduction.

showing Job's sense of the importance of what he was about to utter, vs. 23. 24; his triumphant testimony, vs. 25–27; and a deduction from it in the form of a warning to his friends, vs. 28. 29. מִי־יִתֵּן *who will give*, an idiomatic mode of expressing a wish, *O that*, see on Ps. 4 : 7. אֲמָרַי, the words, which he would have written, not on a fugitive leaf merely, but recorded in a book for permanent preservation, are manifestly those which follow, not what he has said hitherto.

24. Not merely written, but cut in stone, and the letters filled with molten lead, so that they might endure for all time.

25. וַאֲנִי, pron. emphatic, § 243. 1; Vav connects it with ver. 22, the intervening verses being parenthetic, 'You persecute me relentlessly, as though I were a friendless, heaven-forsaken man, *and* yet *I know*, if you do not, that *my Avenger lives*.' גֹּאֲלִי § 35. 1, not merely *my Deliverer*, but *my Redeemer* or *Avenger*, see on Isa. 41 : 14. It belonged to the Goel, who was the nearest kinsman, to espouse the cause of his suffering or injured relative, to redeem his property if he had been forced to part with it, to avenge his death if he had been unjustly slain. Such a friend and protector Job had in God. אַחֲרוֹן *last*, not merely after we are dead, nor generally at some future time, but in its absolute sense, at the latest period of time. Possibly this word may here be used as an attribute of God, Isa. 41 : 4, 44 : 6, 48 : 12, and be made the subject of the verb. He who is *the Last shall arise* from his seeming inaction and indifference, comp. Ps. 3 : 8, or *stand*, make his appearance. עַל־עָפָר, not in the sense of the Latin *pulvis*, or *arena*, the scene of this contest, but either *over the dust*, i. e. over my grave, as Ps. 22 : 16. 30, or better, *upon the earth*, as 41 : 25.

26. נִקְּפוּ־, 3 pl. indef. § 243. 2, pret. relative to the following future, § 262. 1, *after my skin* or body, which *they shall have destroyed*, i. e. which shall have been destroyed. זֹאת, adverbially *thus*, in the manner in which it is now perishing; others regard the fem. as standing for the neuter, and refer it to עוֹרִי *my skin*, viz. *this* which you here behold, or to the declaration which he had just made, *this* shall take place, viz., the appearance of my Redeemer. וּמִבְּשָׂרִי *and out of my flesh*, disembodied; others render, *from my flesh*, which, as his present body has already been spoken of as destroyed, must then denote his resurrection body. The terms of this and of the preceding verse show that Job could not have meant that God would appear on his behalf in the present life, and restore him again after his great emaciation. That he refers not to recovery from disease, but to a divine vindication in the future state, further appears from (1) the solemnity with which these words are introduced. The idea of graving upon the rock to endure forever a state-

ment which was to have an open and manifest fulfilment in a few days at the furthest, is grandiloquent, if not absurd. (2) The condition of Job, who is on the verge of the grave, 17 : 1. 11–16, and always repels the idea of any earthly expectation whenever it is presented to him. (3) The position maintained by Job in opposition to his friends. They assert that men are rewarded in this life according to their characters. Job denies it. If now the confidence which he here expresses is that of an earthly reward, he comes over to their ground. (4) This is the oldest, as it has always been the most prevalent interpretation.

27. אֲנִי § 243. 1, I, the very person whom you think abandoned of God. לִי *for me*, on my side. רָאָה, pret. relative to preceding future, *shall have beheld.* זָר, some make the subject, *I, and not a stranger* in my stead, shall behold him ; but better as the object, *behold* him *and not estranged*, not inimical to me. כָּלוּ *my reins are consumed* with eager longing for this glorious anticipation, comp. Ps. 119 : 123, or, according to others, by this wasting disease, comp. Ps. 73 : 26.

28. Conditional sentence, the apodosis being found in the next verse. *When ye say, How shall we persecute him*, what new assaults shall we make upon him, *and the root of the matter*, the cause of all my sufferings, *is found in me*, in sins of which you allege that I am guilty,— when you treat me in this hard-hearted and unjust manner, then you may well be afraid of the avenging sword of my great Redeemer.

29. חֲמָה *wrath*, the divine wrath awaits *transgressions of the sword*, such transgressions as call for the sword of God's vengeance. Others, *wrath*, such as you display in your harsh treatment of me, is *transgressions of the sword.* שַׁדִּין K'ri, שַׁדִּין K'thibh, with the abbreviated relative, § 74 ; others, with less probability, think it to be a modified form of the word שַׁדַּי *the Almighty.*

SONG OF SOLOMON. CHAPTER I.

1. שִׁיר הַשִּׁירִים § 254. 2. *a.* Marg. see on בְּרֵאשִׁית Gen. 1 : 1.

3. לְרֵיחַ *in respect to odour thy ointments are good ; thy name is ointment*, etc.

4. מֵישָׁרִים, abstr. for concrete, *the upright ;* others take it adverbially, *they love thee uprightly*, sincerely.

6. שֶׁאֲנִי, the abbreviated relative, § 74, here used as a conjunction, § 239. 1. שְׁחַרְחֹרֶת § 188.

7. כְּעֹטִיָּה § 209. 1. *a.* 8. הַיָּפָה § 245. 2, § 260. 2 (2).

9. לְסֻסָתִי § 218, the fem. has a collective sense, § 198.

15. יוֹנִים *thy eyes* are *doves.* 17. Marg. see on Judg. 13 : 18.

CHAPTER II.

1. חַבַּצֶּלֶת § 246. 1. *a.* 4. Marg. see on Gen. 44 : 10

5. חוֹלַת, const. of source, § 254. 7.

7. אִם־ in an oath has a negative sense, see on Gen. 42 : 15.

12. הַזָּמִיר, the majority of modern interpreters render *singing*, i. e. of birds : Gesenius follows the LXX and Vulgate in giving it the sense of *pruning*.

13. סְמָדַר § 195. 1, are *blossoms*, i. e. in blossom. לָנוּ **K'ri,** לִי K'thibh, § 220. 1. *b* (2 per.).

14. Marg. see on Judg. 13 : 17.

THE END.

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